

- 20 *op. cit.* (in n. 17), p. 167, n. 1.
- 21 cf. Abh 663: *vālukā vanṇu*.
- 22 Made available to me by Mrs Else Pauly.
- 23 R. C. Childers, *Dictionary of the Pāli Language*, London 1875, p. 562, s.v. *vedhavero*.
- 24 É. Senart, *JAs* 1871, pp. 1–339.
- 25 See W. Geiger, *Pāli Literatur und Sprache*, Strassburg 1916, §46.3.
- 26 R. Morris, 'Notes and Queries', in *JPTS* 1891–93, p. 7.
- 27 Letter dated 31 January 1934. See note 19 above.
- 28 Vv-a p. 369.
- 29 See K. R. Norman, 'Middle Indo-Aryan Studies XIII: The palatalisation of vowels in Middle Indo-Aryan', in *JOI(B)* XXV, 1976, pp. 328–42.
- 30 *op. cit.* (in n. 23), p. 466, s.v. *satipaṭṭhānam*.
- 31 It occurs as a v.l. for *bhikkhuni-passaya* at A II 144,32.
- 32 T. W. Rhys Davids, *Dialogue of the Buddha*, Part II, London 1910, p. 324.
- 33 Sv 753,1–2 etc.
- 34 Translated by Bhikkhu Nāṇamoli, *The Path of Discrimination*, London 1982, p. 178 = p. 398.
- 35 *op. cit.* (in n. 32), p. 324.
- 36 See K. R. Norman, *Elders' Verses I*, London 1969, §41 and *Elders' Verses II*, London 1971, §65.
- 37 O. von Hinüber, 'Pāli as an artificial language', in *Ind. Taur.* X, 1982, pp. 133–40.
- 38 K. R. Norman, 'Four Etymologies from the Sabhiya-sutta', in *Buddhist Studies in honour of Walpola Rahula*, London 1980, p. 183, n. 21.
- 39 K. R. Norman, *Elders' Verses I*, London 1969, p. 297 (ad Th 1263).
- 40 *op. cit.* (in n. 37), p. 136.

## WHERE'S THAT SUTTA?

A guide to the  
Discourses  
in the Numerical Collection  
(*Anguttara-nikāya*)  
listing subjects, similes, persons and places  
by  
Ven. Bhikkhu Khantipalo

## TRANSLATIONS OF TECHNICAL TERMS IN THIS INDEX

Only the commoner and more variously translated technical terms are given here, in the western order of letters, first in Pali then English.

ādīnava .. .. .. .. ..	disadvantages (dangers)
aniččā .. .. .. .. ..	impermanence
aññā .. .. .. .. ..	final knowledge
anukampaṇa .. .. .. .. ..	compassion
anussati .. .. .. .. ..	recollections
anusaya .. .. .. .. ..	underlying tendency
appamāda .. .. .. .. ..	diligence
arahant .. .. .. .. ..	(untranslated)
ariya .. .. .. .. ..	noble ones
ariyasaṅkata .. .. .. .. ..	noble discipline
āsava .. .. .. .. ..	taints
avijjā .. .. .. .. ..	ignorance
bala .. .. .. .. ..	powers
bhava .. .. .. .. ..	becoming/being
bhikkhu .. .. .. .. ..	(untranslated)
bodhi .. .. .. .. ..	enlightenment
bojjhangā .. .. .. .. ..	enlightenment-factors
citta .. .. .. .. ..	mind
dāna .. .. .. .. ..	giving
deva .. .. .. .. ..	(untranslated)
dhamma .. .. .. .. ..	(untranslated)
ditthi .. .. .. .. ..	view
duccarita/sucarita .. .. ..	wrong/right conduct
dukkha .. .. .. .. ..	(untranslated)
indriya .. .. .. .. ..	faculties
jhāna .. .. .. .. ..	concentrations
kamma .. .. .. .. ..	(untranslated)
kammapatha .. .. .. .. ..	kamma-pathways
khanda .. .. .. .. ..	aggregates
kusala, akusala .. .. ..	wholesome, unwholesome
lakkhana .. .. .. .. ..	characteristics
lobha, dosa, moha .. .. ..	greed, aversion, delusion
magga .. .. .. .. ..	path
mahābhūta .. .. .. .. ..	essentials, great
māna .. .. .. .. ..	conceit
mettā .. .. .. .. ..	loving-kindness
nibbāna .. .. .. .. ..	(untranslated)
niraya .. .. .. .. ..	hell
nirodha .. .. .. .. ..	cessation
nivarana .. .. .. .. ..	hindrances

paññā .. .. .. .. ..	wisdom
papañca .. .. .. .. ..	diversification
pasāda .. .. .. .. ..	confidence, clear
paticca-samuppāda .. .. ..	dependent origination
patisambhidā .. .. .. ..	analytical knowledges
puggala .. .. .. .. ..	persons
puñña .. .. .. .. ..	merit
rāga .. .. .. .. ..	lust
saddhā .. .. .. .. ..	faith
samādhi .. .. .. .. ..	collectedness
samatha .. .. .. .. ..	calm
sangha .. .. .. .. ..	(untranslated)
saññā .. .. .. .. ..	perception
saññojana .. .. .. .. ..	fetters
sati .. .. .. .. ..	mindfulness
sīla .. .. .. .. ..	virtue
sukha .. .. .. .. ..	happiness
tañhā .. .. .. .. ..	craving
tathāgata .. .. .. .. ..	(untranslated)
vedanā .. .. .. .. ..	feelings
vijjā .. .. .. .. ..	knowledge, true
vimutti .. .. .. .. ..	freedom
vipassanā .. .. .. .. ..	insight

## ABBREVIATIONS

acc	according (to)
&	and
& v.v.	and vice versa (many suttas give negative first, then positive, but here the positive has not always been noted with '& v.v.')
..	because
bh	bhikkhu (Buddhist monk)
bhni	bhikkhuni (Buddhist nun)
Bosat	Bodhisatta (the being to be Enlightened)
br	brahmin
B	the Buddha
Dh	Dhamma
dhs	dhammas
Dh-Vin	Dhamma-Vinaya
diff	difference, different
=	equals, is
expl, expls	explained, explains
NTs	Noble Truths
opp	opposite
+	plus
? , ?s	question, questions
Q/A	questions and answers
S	Saṅgha
..	therefore
trg	training
unwh	unwholesome
V	versus
v.v.	vice versa
Vin	Vinaya

Notes

1. Any subject may be abbreviated when referring to it, thus "Affection (pema), born of aff., aff. born of aversion ..." 'Aff.' here is obviously 'affection'.
2. In the Books of the Ones and Twos, the Chapter (vagga) number follows the Book (nipāta) number, but from the Book of the Threes onwards, the Discourse (sutta) number follows. Thus 1, 12 means Book of the Ones, chapter 12, but IV, 92 means Book of the Fours, discourse ninety-two.

Samyutta-nikāya is quoted by the Samyutta number followed by Vagga (chapter) and Sutta number.

'Abandon evil! It can be done!' II, 2  
 Abandoned (pahātabbā) by body, speech & with wisdom when seen X, 23  
 Abandoning 3 (pahāya), without, one cannot abandon 3, in series X, 76  
 " " 10 dhs, if not then no Arahantship, & v.v. X, 100  
 Abhaya Licchavi asks Ven. Ānanda about omniscience III, 74  
 " " asks B about 2 ways to cross flood IV, 196  
 Abhibhū, disciple of the Buddha Sikhin, and his voice III, 80  
 Abidings, gradual (anupubbavihāra) 9, 4 form + 4 formless + cessation IX, 32  
 " " , same step with Q/A, at each rejoicing in answer IX, 33  
 " " , when attained all completely then B enlightened IX, 41  
 Abodes of comfort (phāsuvihāra), 5: 4 jhānas + freedom V, 94  
 " " , 5: loving-kindness of mind, speech, body, virtue, noble view V, 105  
 " " , 5: virtue, self-examination, fame does not disturb, etc. V, 106  
 Acceptance (upasampadā), 10 dhs of one who will Accept (ordain) X, 33  
 Action (kiriya) & inaction, B teaches both II, 4  
 " (katum etc.), unpleasant-unbeneficial, unpl.-bene., etc., 4 occasions IV, 115  
 Adherence (or benevolence), grounds for (saṅgahavatthu); giving, kind speech, etc. IV, 32  
 " " , Hatthaka gathers great following with, B praises VIII, 24  
 Adherence, power of (saṅgahabala), the best giving, etc., explained IX, 5  
 Advantages, 5, of what should be done, & v.v. II, 2  
 Aeon (kappa), 4 incalculable periods of IV, 156  
 Affection (pema), born of aff., aff. born of aversion, etc. - 4 IV, 200  
 " (piya), change in dear people has outcome of sorrow, etc. V, 30  
 Affliction (byābādha), thinks and plans for own & others' III, 53  
 Aggregates (khandha), subtle knowledge of 1st 4 IV, 16  
 " " , blue lotus & white 1 monks contemplate IV, 90  
 " " , when abandoned then develop 4 foundations of mindfulness IX, 66  
 Ajatasattu, king of Magadha, displeased with Upaka IV, 188  
 " " " , plans to destroy Licchavis: B teaches 7 dhs for non-decline VII, 20

Ajita, wanderer, tells of 'sage' who has worked out 500 mental standpoints X, 116

Ājīvaka (naked ascetic), lay disciple of, asks about Dh III, 72

Ālavī, Aggālava shrine, B asks Hatthaka about his large following VIII, 24

Almsfood (piṇḍapāta), like choice meal for Great Man VIII, 30

Analysis of men's faculties, 6 persons, good & evil roots with many similes VI, 62

Analyst (vibhajjavāda), the B as an, not a generaliser X, 94

Analytical knowledge (patisambhidā) 4, won by Ven. Sāriputta IV, 173

" " " 4, 7 dhs for entering & abiding in these;  
" " " VII, 37

Ānanda, Ven., not-to-be-done & 5 disadvantages, & v.v. II, 2

" ", asks on no I-, mine-making, tendency to conceit III, 32

" ", asks Saṅgārava, brahmin life best or bhikkhu? III, 60

" ", asked about unwholesome by Wanderer Channa III, 71

" ", " whose Dh is well-proclaimed, etc. III, 72

" ", does not really answer Mahānāma's question III, 73

" ", explains wearing out, purification V Jain ideas III, 74

" ", establish friends in 3-Gems out of compassion III, 75

" ", asks on becoming (being), 3 kinds with field, seed & moisture similes III, 76, 77

" ", asked by B to explain, all virtue with same fruit? III, 78

" ", 3 scents (root, heartwood, flower), scent against wind? III, 79

" ", asks B how far his voice can be heard III, 80

" ", at B's Parinibbāna speaks from faith about Sangha IV, 76

" ", 4 wonderful things about - he delights everyone IV, 129

" ", " " " - same as universal just emperor IV, 130

" ", teaches infatuated bhñi Dh about body, craving, etc. IV, 159

" ", all declare Arahantship to him in 4 ways IV, 170

" ", asks ?s on what is, is not, etc. after cessation IV, 174

Ānanda, Ven., asks why some attain Nibbāna now?  
Different perceptions IV, 179

" ", taught 4 causes evil bh delights in schism of Sangha IV, 241

" ", asks about 5 ways for Sangha to live in comfort V, 106

" ", taught 5 for newly ordained: virtue, sense-doors guarded, etc. V, 114

" ", sees Ven. Udāyi teach Dh: B's 5 dhs for teaching Dh V, 159

" ", ashamed :: not support Ven. Sāriputta V Ven. Udāyi V, 166

" ", on 5 skills: meaning, Dh, letters, language, sequence V, 169

" ", teaches supreme sight, sound, happiness, percept., being = taints gone V, 170

" ", hears of layman Gavesi's gradual trg in B Kassapa's time V, 180

" ", mentioned as meditating all night VI, 17

" ", explains 5 bases for recollection and their results; B adds 6th VI, 29

" ", asked why celibate/not c. have same fruit VI, 44

" ", asks how unheard Dhamma may be heard, h. may not be forgotten VI, 51

" ", asks B to see Ven. Phagguna who is ill VI, 56

" ", tells B of Purāṇa Kassapa's 6 breeds of humans VI, 57

" ", asked about Devadatta's sure hell VI, 62

" ", asks B whether bh is distinguished by years (Rains) alone VII, 40

" ", corrects br who should ask about sacrifice VII, 44

" ", asks B to recite Pātimokha - not until impure bh gone VIII, 20

" ", asks B whether women can attain Arahantship, etc. VIII, 51

" ", asks B how many dhs bh must have to be exhorter of bhñis VIII, 52

" ", discusses how can be just eye ... but no sights, yet perceptive IX, 37

" ", leads householder to B 'renunciation a precipice but bhs happy' IX, 41

" ", explains to Ven. Kāludāyi; what is crowd & escape from IX, 42

" ", asks B what is benefit of virtue, etc., step by step to freedom X, 1

" ", condition for non-remorse destroyed in one of poor virtue, etc., & v.v. X, 5

" ", asks B about concentration of mind: in earth not conscious of it, etc. X, 6

Ānanda, Ven., asks Ven. Sāriputta same X, 7  
 " " , hears B's confidence in teaching Dh & 10 powers X, 22  
 " " , asks 'Why schism of S?' B gives 10 causes for this X, 37  
 " " , by causing schism in S in concord, what result? - Hell for aeon X, 38  
 " " , asks 'Why concord in S?' B gives 10 reasons X, 39  
 " " , by causing concord in schismatic S, what result? - Heaven for aeon X, 40  
 " " , cures Ven. Girimānanda of disease by reciting 10 dhs X, 60  
 " " , as VI, 44 above, then 5 pairs of persons waning/waxing X, 75  
 " " , it is impossible for bh of no faith ... wrong views to grow in Dh X, 82  
 " " , asked on view (10) - does not rely on, obsessed by, etc. X, 96  
 " " , explains wrong view (+ 9 dhs) = not Dh; unwh dhs from that = not goal X, 115  
 " " , same as X, 1 but making 'revulsion' & 'dispassion' 2 dhs XI, 1  
 " " " X, 5 " " " "  
 " " XI, 5  
 " " " X, 6 but then gets same reply from Ven. Sāriputta XI, 7(-8)  
 " " , same but 5 sense-strands also mentioned XI, 9  
 " " , tells Desama 11 ways of finding security from bondage XI, 17

Anāthapindika, merchant, asks who is worthy of gift II, 4  
 " " , B teaches when mind unguarded, 3 kammas unguarded III, 105  
 " " " " warped, " " warped III, 106  
 " " , one who gives food gives long life etc. & gains these 4 IV, 58  
 " " , householder's path of duty: give 4 requisites to Sangha IV, 60  
 " " , 4 wished-for dhs obtained by 4 successes, does 4 things IV, 61  
 " " , 4 kinds of happiness for one enjoying sense pleasures IV, 62  
 " " , 5 appropriations of wealth; one's own & others' benefits V, 41  
 " " , 5 things welcome but hard to get: long life ... fame, heaven V, 43  
 " " , taught 5 fearful enemies = breaking 5 precepts V, 174

Anāthapindika, merchant, not enough to give requisites, should enjoy rapture from seclusion V, 176  
 " " , taught 4 abodes of happiness here-now = Stream-winner V, 179  
 " " , B visits, much household noise, teaches about 7 kinds of wives VII, 59  
 " " , B asks whether alms given (to other than S) - Story of Velāma IX, 20  
 " " , B teaches cessation of 5 fears born of enmity + 4 factors of Streamwinner IX, 27  
 " " , B teaches 10 who are wealthy in sense-desire-pleasure (kāma) X, 91  
 " " , B teaches 5 fearful enemies + 4 Streamwinning factors + Noble Method X, 92  
 " " , asked about B's views, tells his own = Anicca, dukkha, anattā + escape X, 93  
 Andhakavinda in Magadha, B teaches 5 for newly ordained V, 114  
 Anger (kodha), carved on rock, earth, water III, 130  
 " " , 4 snakes, venomous (easy anger) not fierce (quickly gone), etc. IV, 110  
 " " , 7 dhs an enemy wishes for his enemy, & angry man gets! VII, 60  
 Annabhāra, famous wanderer, listens to Noble lineages IV, 30  
 " " " , hears 4 brahmin truths IV, 185  
 Anotattā (+ other) Lake, destroyed by 4th sun (= impermanence) VII, 62  
 Answers, 4 persons, exactly not freely, fr. not ex., both, neither IV, 132  
 Anuruddha, Ven., sees women reborn in Deprivation III, 127  
 " " , Arahantship won by riddance: conceit, distraction, worry III, 128  
 " " , does not utter one word about evil pupil's disputes IV, 241  
 " " , mentioned as meditating all night VI, 17  
 " " , 7 reflections of about Dh, B adds 'non-diversifying' VIII, 30  
 " " , devatā change colour and dance; B tells how women so reborn VIII, 46  
 Arahant, as true model for Uposatha practice III, 37  
 " , by keeping 8 Uposatha Precepts one lives like III, 70  
 " -ship, 4 ways to declare having attained IV, 170  
 " , 'We give only to'. Difficult to know A's! Give to S VI, 59  
 " -ship (arahatta), cannot realise if not give up 6 VI, 66, 76

Arahant-ship of Ven. Anuruddha & his verses of Final Knowledge VIII, 30  
 " , those who keep Uposatha with 8 Precepts live like VIII, 41  
 " , 5 things A. cannot do (1st 4 Precepts + not storing) + 4 biases IX, 7  
 " , same but + 'cannot disavow B, Dh, S, Trg' IX, 8  
 " , unless 9 dhs abandoned cannot gain A-ship: lust, aversion ... etc. IX, 62  
 " , " 10 dhs " " X, 100  
 Araka, Teacher of the past, demerit to insult, worse with right-viewer VII, 69  
 " " , 'Short is the life of man' (= 60,000 years!), then what now! VII, 70  
 Ārāmadanda, brahmin, asks about causes of quarrels II, 4  
 Aranemi, Teacher of the past, taught fellowship of Br-world VI, 54  
 " " , see Sunetta VII, 69  
 Archer practising on strawman or clay heap, so bh with jhāna IX, 36  
 Armoury of spears & swords = having heard much, etc. VII, 63  
 Army (body of troops - balakāya) = arousing great effort VII, 63  
 Asceticism (tapa), how B condemns only some = unwh grows X, 94  
 Ass follows herd of cows, so a bhikkhu pretends III, 81  
 Assemblies (parisā) 2, contrasting sorts of bhs II, 5  
 " " distinguished, discordant, harmonious III, 93  
 " " 3, trained in: bombast, inquiry, acc to tendency III, 132  
 " " 4 corrupters of, unvirtuous bh etc., & 4 illuminers of IV, 211  
 " " 8, Warriors ... Brahmās: B has visited & taught 'in disguise' VIII, 69  
 Assurances, 4, of noble disciple III, 65  
 Asuras (anti-gods, titans) increase when no Uposatha III, 36  
 " , 8 reasons why they delight in the great ocean VIII, 19  
 Attainments (patta), deva-, brahmā-, imperturb.-, Noble- IV, 190  
 " (sampadā) 3, in virtue, mind, view III, 115  
 " " 3, same with simile of dice, beings reborn heaven III, 116  
 " " 3, faith, virtue, wisdom III, 136  
 " " 4, above 3 + generosity, conduce to wealth, repute, etc. IV, 61  
 " " 5, as III, 136 + learning & generosity V, 46

Attainments (sampadā) 5, as above V, 91  
 " " 5, virtue, collectedness, wisdom, freedom, knowledge of f. V, 92  
 " " 5, of relatives, wealth, health, virtue, view. Last 2 = heaven V, 130  
 " " of effort, protection, + having good friends & living steadily VIII, 54  
 " " , above 4 + faith, virtue, generosity, wisdom, no expl. VIII, 75  
 " " , same, with explanation of VIII, 54 VIII, 76  
 Auspiciousness as redefined by B: good conduct all day III, 150  
 " , believing in ceremonies & omens as marks of 'out-caste' layperson V, 175  
 Austere practices (dhutanga) as gains for bhikkhu I, 20  
 " " , 10, forest dwelling, rag robes, tree root d, graveyard, open air, etc. V, 181-90  
 Avantis at Kuraraghara, Ven. Mahā Kaccāna teaches Kālī X, 26  
 Aviha, one of Pure Abodes, Hatthaka reborn there III, 125  
 Axe-handle gradually worn away, so with taints VII, 67  
 Axe in the mouth (= tongue) with which fool chops himself X, 89

Baby, tender, nurse takes stone from mouth of, so B with  
bh V, 7  
" ", 1st plays own shit, 2nd toys, 3rd sense-  
pleasures, then Dh trg X, 99  
Bāhiya, Ven., evil bh promoting schism, 4 causes for his  
delight IV, 241  
Bāhuna, Ven., asks B from what his mind is freed. From 10  
dhs X, 81  
Bamboo, banana, rush & she-mule destroyed by 'fruits'  
IV, 68  
Banner (dhaja) of the Tathāgata = Dh III, 14  
" " of the seers (isi) = Dh-talk IV, 48  
" ", standard (ketu) as III, 14 V, 133  
Barley field has weeds looking like b. = in S corrupt bh  
looks good VIII, 10  
Bath-attendant mixes water with chunam (a scented clay) -  
1st jhāna V, 28  
Battle similes = dust-cloud, raising standard, tumult,  
struck, etc. V, 75  
Beauty, of young man = ability to answer on Dh-Vin  
III, 137, 138, 139  
Becoming/Being (bhava), not praised even if very brief  
I, 18  
" ", Ven. Ānanda asks what it means III, 76  
" ", 'All are impermanent, dukkha ...' IV, 185  
" ", 3 to be abandoned & 3 Trgs for this VI, 106  
Bed & seat (senāsana), of straw, like luxurious couch for  
Great Man VIII, 30  
Beings (sattā), more in water than on land, etc. I, 19  
" ", few reborn among men, more in Deprivation  
I, 19  
" ", good conduct mind, speech, body, morning, noon,  
evening III, 150  
" ", 9 abodes of, different in both body & percep-  
tion, etc. IX, 24  
Belief, 10 reasons unsufficient for III, 65, 66;  
IV, 193  
Benares, Isipatana, Deer Park, story of Pacetana III, 15  
" ", B exhorts: corrupt, stench of meat, flies  
III, 126  
" ", when to go to see Teacher? Times V defile-  
ments VI, 28  
" ", Ven. Citta Hatthisāriputta disrobes &  
ordained again VI, 60  
" ", what are 2 extremes, middle & seamstress?  
VI, 61  
Benevolence (saṅgaha), see Adherence  
Benefit (attha) for oneself & others depends on mind I, 5  
Benefits, within and without, factors for I, 10

Benefits, great, and losses due to diligence, etc. I, 9  
" , own and others' in practising Dh - 4 persons IV, 95,  
96, 97, 98, 99  
" , here-now & future by means of one dh = Diligence  
VI, 53  
Bhaddaji, Ven., on supreme (but worldly) sight, sound,  
etc. V, 170  
Bhaddā, Queen, wife of King Mūḍa dies, his grief & cure  
V, 50  
Bhaddiya Licchavi asks about B's 'converting magic'  
IV, 192  
Bhaddiya, Jātiyā Wood, B teaches girls how to behave  
V, 33  
Bhagga, Sumsumāragiri, Deer Park, Nakula's father & mother  
IV, 55, 56  
" ", Nakula's father ill, N's mother cures with  
Dh VI, 16  
" ", B stays at & sees Ven. Mahā Moggallāna  
drowsy VII, 58  
" ", B stays while Ven. Anuruddha is among Cetis  
VIII, 30  
" ", women born as devatā of beautiful body ::  
of 8 dhs VIII, 48  
Bhandagāma among Vajjis: Noble virtue, collect., wisd.,  
freedom IV, 1  
Bharanu Kālāma says to Mahānāma, 'Say they're the same'  
III, 124  
Bhikkhu, one who has a moment of loving-kindness I, 6  
" , one well known with 3 harmful qualities III, 11  
" , must remember 3 places as long as he lives III, 12  
" , cannot succeed as does not meditate often & v.v.  
III, 19  
" , attains greatness by 3 things III, 20  
" , 3 dominant influences, self, world, Dh III, 40  
" , evil bh relies on 3 things III, 50  
" , beauty (= virtue), strength (= effort), speed (=  
insight) III, 94  
" , same with speed = birth in Pure Abodes III, 95  
" , " " = exhaustion of taints III, 96  
" , poor colour, rough touch, little worth III, 97  
" , good colour, smooth touch, great worth III, 98  
" , far-shooter, lightning-sh., penetrates great object  
III, 131  
" , possess 3 dhs of Beyond Trg: virtue, coll., wisdom  
III, 140  
" , possess 4 dhs cannot fall away, near to Nibbāna  
IV, 37  
" , no individual truths, quests., body calm, withdrawn  
conceit IV, 38

Bhikkhu, shy when recently gone forth, rude & bold later IV, 74  
 " , like fine horse with straightness, speed, patience, docility IV, 112  
 " , like king's elephant a listener, destroyer, bearer, goer IV, 114  
 " , subdued in body (= living alone) but not in mind, etc. IV, 138  
 " , bhñi, sees 3 unwh roots + no wisdom-eye = falling-away IV, 158  
 " , as III, 131 + skill in vantage points = virtue IV, 181  
 " , evil, 4 causes for him delighting in schism of Sangha IV, 241  
 " , as III, 95 + good proportions (= enough requisites) IV, 256  
 " , as above but speed = exhaustion of taints IV, 257  
 " , not live in forest if thoughts of sensuality, etc. & driveller IV, 259  
 " , dukkha now + bad destination ∵ not having 5 dhs V, 3  
 " , carried off to hell by no faith, shame, fear of blame, etc. V, 4  
 " , disrobing he blames himself in 5: no faith in wholesome, etc. V, 5  
 " , newly ordained, sincere young man B watches like nurse a baby V, 7  
 " , no support in True Dh ∵ 5 dhs: no faith, shame, etc. V, 8  
 " , disrespectful, falls from, no support in, ∵ same 5 dhs V, 9  
 " , same but 'cannot grow to perfection in Dh-Vin' ∵ same 5 V, 10  
 " , perfect in 5 (virtue ... know, see, freedom) himself, not good of others V, 17  
 " , not " " " (same) himself but makes effort for others' virtue etc.! V, 18  
 " , " " " (same) himself nor makes effort for others' V, 19  
 " , both " " " (same) himself and makes effort for others' (=Arahant) V, 20  
 " , no higher trg in proper conduct then no (75) trgs, then no virtue, etc. V, 21  
 " , same but no body of virtue then no collectedness, then no wisdom V, 22  
 " , can well talk to other bhs on virtue ... etc. when he has perfected them V, 65  
 " , can well be example to other bhs, as above V, 66  
 " , 5 dhs to develop dispassion ... Nibbāna: bodily unattractiveness, etc. V, 69

Bhikkhu, 5 dhs to exhaust taints: as above V, 70  
 " , freedom when 'removed cross-bar, filled moat, broken the pillar', etc. V, 71  
 " , 5, 4 of them succumb to women's advances, 1 is the victor V, 75  
 " , 5, 3 of them wounded (by lust) & disrobe, 1 recovers, 1 victor V, 76  
 " , senior (thera) 'becomes what he ought not' & v.v. (See also Thera (elder)) V, 81-5  
 " , " " 'becomes what he ought': 4 analytical knowledges, etc. V, 86  
 " , " " same: virtuous, learned, good voice, jhāna, no taints V, 87  
 " , " " not of advantage to many ∵ of wrong view V, 88  
 " , 5 for decline of : delight in work, talk, sleep, company; not free mind V, 89  
 " , same: always busy, small matters, with laypeople, stays in village, etc. V, 90  
 " , reaches Unshaken through 4 analytical knowledges + reflection on mind V, 95  
 " , same by using Mindfulness of breathing: content, little food, learned, etc. V, 96  
 " , same but 'gets Dh-talk easily' V, 97  
 " , same but 'forest-dweller with secluded dwelling' V, 98  
 " , 5 giving confidence to learner: faith, virtue, learning, effort, wisdom V, 101  
 " , suspected if goes to whore's, widow's, girl's, eunuch's, bhñi's residence V, 102  
 " , evil relies on 5: roughness, entanglements, powerful, briber, works alone V, 103  
 " , with 5 = finest of monks: 4 requisites, others cordial, little disease, etc. V, 104  
 " , worthy of offerings etc.: attained to virtue ... knowledge & vision of freedom V, 107  
 " , as above but, 'the whole body of virtue of one beyond training', etc. V, 108  
 " , 4 'directioner' (= can go at will to 4 directions): virtue, memory, content, etc. V, 109  
 " , can live in forest with 5: virtue, memory, effort, jhāna, taints V, 110  
 " , going to family is not dear to them ∵ 5: intimate etc. V, 111  
 " , 'who walks behind' 5 reasons for not having such a pupil V, 112  
 " , ∵ of 5 cannot enter right collectedness: not endure forms, etc. V, 113  
 " , newly gone forth, 5 for: virtue, guarding sense-doors, etc. V, 114

Bhikkhu, unfit to seclude himself from Sangha: not content 4 requisites + lust V, 127  
 " , freed mind: virtue, learning, effort, insight - ripen to freedom V, 134  
 " , aim is to exhaust taints: faith, health, not deceitful, effort, insight V, 135  
 " , gross eater, takes up room, upsets bed, grabs food-ticket V, 138  
 " , not worthy of offerings ∵ cannot endure forms ... touches V, 139  
 " , worthy of offerings: listener, destroyer, protector, bearer, goer V, 140  
 " , sometimes free (= jhāna) 5 dhs falling from: too much work, etc. V, 149  
 " , same but unguarded senses and no moderation in eating V, 150  
 " , falls into attachments ∵ 5; confident ∵ 5 V, 158  
 " , reproofing, 5 dhs for, remorse & no remorse V, 167  
 " , 5 dangers for if reviles Noble Ones: defeated, other offence, etc. V, 211  
 " , maker of disputes, 5 dangers for: doesn't attain what could be, etc. V, 212  
 " , visits families too much, 5 dangers: sees women often, etc. V, 226  
 " , in residence with 5 dhs: not dressed well, not of good behaviour, etc. V, 231  
 " , same 'dear to fellow-monks': virtuous, learned, excellent speech, etc. V, 232  
 " , adorns residence: 1st 3 as above, teaches Dh, 4 jhānas V, 233  
 " , a great help in residence: 1st 3 as V, 232, repairs broken things, etc. V, 234  
 " , in residence has compassion with householders: incites to higher virtue, etc. V, 235  
 " , " " thrown into hell: praises unpraiseworthy, & v.v. V, 236  
 " , same, but mean with lodgings, families, ruins what is given in faith, & v.v. V, 237  
 " , same, but 'mean with gains' as last factor V, 238  
 " , same, mean with lodgings, families, gains, fame, ruins (as V, 237) V, 239  
 " , same, but last factor = 'mean with Dh', & v.v. V, 240  
 " , 5 dhs for bh who will give Acceptance, all of One beyond Trg V, 251  
 " , same, but 'will give Support' V, 252  
 " , same, but 'will have a sāmanera serve him' V, 253  
 " , 5 dhs why should not be food-steward: 4 biasses etc. V, 272

Bhikkhu, same, with other conditions V, 273-7  
 " , same 5 dhs but applied to all other Sangha officers V, 278-342  
 " , thrown into hell for breaking 5 precepts (3rd = no sex) V, 343  
 " , worthy of offerings if following 6: equanimity with 6 senses VI, 1  
 " , same, but possesses 6 Direct Knowledges VI, 2  
 " , same, " " 6 faculties + exhaustion of taints VI, 3  
 " , same, " " 6 powers + " " VI, 4  
 " , like king's horse with 6: can bear sights, sounds, etc. + has beauty VI, 5  
 " , " " " 6: same, but 'strength', then 'speed' VI, 6, 7  
 " , 6 things to be remembered: loving-kindness, generosity, etc. VI, 11, 12  
 " , 6 dhs for decline of wholesome: delight in work, talk, sleep, etc. VI, 21  
 " , same, 6 for non-decline VI, 22  
 " who has developed mind, when go to see him? 6 occasions VI, 27  
 " , 6 dhs for decline of bh in trg: 1st 4 as VI, 21, then unguarded senses, etc. VI, 31  
 " , 6 dhs for non-decline: Primacy or reverence (gāravatā) to B, Dh, S, Trg, etc. VI, 32  
 " , same but last 2 = shame, fear of blame VI, 33  
 " , Poverty, getting into debt, interest, creditors, harassment, imprisonment VI, 45  
 " , evil friend serving evil ∵ no virtue, etc. ∵ not rid 3 lusts VI, 67  
 " , loves company ∵ not 1. seclusion ∵ no sign ∵ not to Nibbāna VI, 68  
 " , 6 dhs for non-decline: reverence (primacy) to B, Dh, S, Trg, etc. VI, 69  
 " , with 6 dhs cannot attain: doesn't know dhs of failure, stability, etc. VI, 71  
 " , " " " no strength of collectedness: not skilled in attaining, etc. VI, 72  
 " , " " " cannot enter 1st jhāna: 5 hindrances + sensuality's danger VI, 73  
 " , same: discursive thoughts + memories of sensuality, ill-will, cruelty VI, 74  
 " , lives troubled now, bad rebirth too, with above 6 VI, 75  
 " , " very happily & begun to exhaust taints with 6 dhs VI, 78  
 " , if with 6 dhs cannot be skilled in Dh, nor increase skill VI, 79

Bhikkhu, with 6 dhs soon grows: one of great light, gr. application, etc. VI, 80  
 " " " " cannot be Arahant: no faith, shame, etc., & v.v. VI, 83  
 " , will decline not grow if 6: great wants, upset, discontented, etc. VI, 84  
 " , with 6 not realise incomparable Cool State: doesn't check mind, etc. VI, 85  
 " , with 7 not dear to bhs: greedy for gains, honour, praise, no shame, etc. VII, 1  
 " , same but last 2 = envious & mean VII, 2  
 " , should not visit family with 7 characteristics: do not get up, salute, etc. VII, 13  
 " , 7 distinctions of: keen for trg, eager to practise Dh, wishes for Vin, etc. VII, 18  
 " , 7 dhs for non-decline: assemble often & in large numbers, etc. VII, 21  
 " , 7 dhs, same but not delight in work, talk, sleep, company, etc. VII, 22  
 " , 7 dhs, same but have faith, shame, fear of blame, great learning, etc. VII, 23  
 " , 7 dhs, same but 7 factors of enlightenment VII, 24  
 " , 7 dhs, same but perceptions of impermanence, not-self, etc. VII, 25  
 " , 7 dhs lead to decline: delight with work .. (as VII, 22) .. senses unguarded VII, 26  
 " , 7 dhs for non-decline: Reverence for B, Dh, S, Trg, collectedness, etc. VII, 31  
 " , same, change last 2: shame & fear of blame VII, 32  
 " , same " " : easy to speak to & having good friends VII, 33  
 " , same as above, Ven. Sāriputta explains VII, 34  
 " , should have friend with 7: gives hard to give, does hard to do, etc. VII, 35  
 " , same, 'even though driven away': dear, inspires respect, well-developed, etc. VII, 36  
 " , turns mind by his own power, not turned around by it - 7 dhs VII, 38  
 " , not distinguished on years (Rains) alone: B's 7 dhs for this VII, 39  
 " , same but with Ven. Ānanda & 7 dhs = faith, shame, fear of blame, etc. VII, 40  
 " , is fit for gifts, etc. when Dh-knower, meaning-kn., self-kn., moderation-kn., etc. VII, 64  
 " , what should bh respect to develop wholesome? = B, Dh, S, Trg, etc. VII, 66  
 " , wish not enough 'May my mind be free of taints' - meditation needed VII, 67  
 " , 8 causes for wisdom fundamental to the Holy Life VIII, 2

Bhikkhu, with 8 dhs not dear to fellow-monks: praises those who are not dear VIII, 3  
 " , same: longs for gains, offerings, praise, untimely, no moderation, etc. VIII, 4  
 " , how S gets rid of corrupt monk who seems to be pure VIII, 10  
 " , 'fit for gifts' etc., 8 dhs of bh compared with 8 of fine horse VIII, 13  
 " , like an excitable horse - 8 faults when reproving him VIII, 14  
 " , 8 dhs for bh to be exhorter of bhnīs VIII, 52  
 " , with 8 dhs fit for gifts etc.: virtuous, learned, good friends, right view, etc. VIII, 57  
 " , same: 1st 2 as above + strenuous, forest-dweller, masters discontent, etc. VIII, 58  
 " , with faith must add virtue, with these 2 must add learning, etc. ... exhausts taints VIII, 71  
 " , same but last dhs: does not touch liberations, etc. VIII, 72  
 " , 8 dhs for bh's decline: delight in work ... in diversification VIII, 79  
 " , with 8 then S makes kamma for reconciliation (patisāraṇiya) VIII, 89  
 " , ways of dealing with a defeated bh: not ordained again etc. VIII, 90  
 " , incomplete should complete gradually from faith to no taints X, 8-10  
 " , with 5 dhs - faithful, healthy, honest etc. -+ lodging with 5 dhs = soon taints exhausted X, 11  
 " , abandoned 5, possessed of 5 = 'perfected, lived the life, highest' X, 12  
 " , 'live with protection not without it', 10 dhs that make for X, 17, 18  
 " , 10 Noble ways of living, a list, then explanation X, 19, 20  
 " , 10 dhs of a bh who will be selected as a committee member X, 32  
 " , 10 dhs for bh who will Accept (others) into S X, 33  
 " , 10 dhs for one Gone Forth, to be frequently recollected X, 48  
 " , bad, like a crow: forward, pushing, greedy, gross eater, ... X, 77  
 " , 10 dhs why not dear, respected, development, accord, unity, & v.v. X, 87  
 " , 10 dhs, 'fit for gifts': virtuous, learned, good friends, right view, etc. X, 97  
 " , 11 dhs, like a cowherd - no good XI, 18  
 Bhikkhus, evil, strong then good bhs weak & v.v. II, 4

Bhikkhus, 2 contrasting assemblies of II, 5  
 " , 3, long not, long, free from longing III, 13  
 " , formerly many with powers, now few III, 60  
 " , cheats, obstinate etc. - not in Dh-Vin & v.v.  
 IV, 27  
 " , 4 bad qualities of cause Dh disappear & v.v.  
 IV, 160  
 " , bhikkhunis, pre-eminent I, 14  
 " , " , crooked in mind, speech, body, so disrobe  
 III, 15  
 " , " , can expect Final Knowledge/Non-returner if  
 develop 5 V, 67

Bhikkhus, bhikkhunis, same, 'in himself mindfulness well-established as to rise & fall', etc. V, 122  
 " , " , 5 wildernesses not abandoned, 5 bondages not cut = decline X, 14

Bhikkhu, bhikkhus, see also Monks (samana)

Bhikkhuni, in love with Ven. Ānanda who teaches her Dh  
 IV, 159  
 " , carried off to hell ' of meanness regarding her own dwelling, etc. V, 115  
 " , carried off to hell ' praises unpraiseworthy, etc. V, 116  
 " , same but jealous, mean, ruins what is given with faith V, 117  
 " , same but of wrong views and intention, ruins what is given ... V, 118  
 " , " " " speech and action, " " " "... V, 119  
 " , " " " effort and mindfulness, " " " "... V, 120  
 " , reported by devas to B, 'These bhnīs are freed ... well-freed without remainder' VII, 53  
 " , bh who exhorts them must have 8 dhs: virtuous, learned, etc. VIII, 52  
 " , of Jatilāgāha asks Ven. Ānanda about a deep strong meditation IX, 37  
 " , of Kajāngalā expls Great ?s (What is the one ... ten?) X, 28

Bhoganagara, Ānanda Shrine, 4 great standards for Dh-Vin  
 IV, 180

Bias (agati), by desire, aversion, delusion, fear IV, 17, 18, 19  
 " " , food-steward goes to hell having, & v.v. IV, 20  
 " " , cannot exist for Arahant, with 5 other things A. does not IX, 7

Blame (sāvajja), wrong views greatly to I, 18  
 " " , 4 persons, blameworthy, very bl., slightly bl., blameless IV, 135

Boasting of attainments but when examined, many defilements X, 85  
 Bodhisatta, luxurious life, 3 palaces III, 38  
 " , thinks 'What is enjoyment, misery, escape?' III, 101  
 " , wonderful radiance on conception, birth, see Buddha IV, 127  
 " , practised 4 bases of success + effort IV, 68  
 " , 5 great dreams and meanings V, 196  
 " , 'Good is renunciation, good is seclusion' but not. Why? IX, 41

Body, let flesh and blood dry up - unremitting effort II, 1  
 " , compared to an old ulcer with 9 openings and foul discharge IX, 15  
 " , 10 dhs pertaining to: cold, heat, hunger, thirst, etc. X, 49

Body-witness (kāyasakkhi), by experiencing jhānas, formless + Cessation IX, 43

Bojjhā, Upāsikā, taught 8-factored Uposatha and its benefits VIII, 45

Bond (yoga), 4, sensuality, being, view, ignorance & v.v. IV, 10

Bondage (vinibandha) 5, of mind when no effort made with lust, etc. V, 206  
 " " 5, for pleasures, body, forms, sloth, deva-birth; when not, 4 mindfulness developed IX, 72  
 " " 5, not cut, then decline for bh/bhnī X, 14

Born, affection from aff., aversion from aff., aff. from av., av. from av. IV, 200

Bowl (patta), only eating from, 1 of 10 austere practices V, 190  
 " " , turning it down to lay disciples, 8 reasons for, & v.v. VIII, 87

Boys' Questions (kumārapañhā), 'What is the one?' etc. - see Questions

Brahmin of 3 true knowledges (vijjā) V B's description III, 58  
 " " " " should receive offerings III, 59  
 " -truths, 4: harmlessness, impermanence of sensual, imp. of being, non-owning IV, 185  
 " dhs, 5, now found only among dogs (!) - very strong!! V, 191  
 " with wrong view, 'There is no doing by oneself or another' VI, 38

Brahmins, 2 old, ask for exhortation III, 51, 52  
 " , benefit many, monk only himself III, 60  
 " , 5, like Brahmā, deva, bounded, bound-breaker, outcaste V, 192

Bright dhs, shame and fear of blame II, 1  
 Brilliances (obhāsa) 4: moon, sun, fire, wisdom is best of them IV, 144  
 Bubble from rain falling in water quickly vanishes = short life VII, 70  
 Buddha, two reasons for forest-dwelling II, 3  
 " , free from two sources of quarrelling II, 4  
 " , predicts Final Nibbāna of Ven. Ānanda III, 80  
 " , Parinibbāna, tells bhs to ask if any doubts IV, 76  
 " destroys a man who cannot be trained (= no advice) IV, 111  
 " , 4 places: born, enlightened, taught, final Nibbāna IV, 118  
 " , 4 wonderful things: radiance at birth, etc. IV, 127  
 " , " " " " : people get rid of attachment, pride, restlessness, etc. IV, 128  
 " , his reputation: 'Truly, venerable monk Gotama, son of the Sakyas ...' V, 30  
 " , does not expect disciples to protect his virtue etc. :: pure V, 100  
 " , wisdom praised by Piṅgiyāni with 5 similes V, 194  
 Bull, leading, rest of herd follows, so with unrighteous, & v.v. IV, 70  
 " , 4, fierce to own cows, not others, etc., so Teacher ... IV, 108  
 " , not right to say 'Never go to pasture again' - decline of conduct VI, 60  
 " , with horns cut, gentle roaming streets, so mind without ill-will IX, 11  
 Burning (with remorse) at unwh, not burning at wholesome II, 1  
 " , world, with decay, disease, death III, 52  
 Business, 'A clever fellow full of energy': should be so with Uposatha X, 46  
 Byaggapajja, address and clan name for some Koliyans - see Dīghajānu VIII, 54

Cāla, Ven., senior bh who avoids noise 'as a thorn' to practice X, 72  
 Cālikā, on mountain there, Ven. Meghiya as B's attendant IX, 3  
 Calm & insight (samatha-vipassanā) for knowing of defilements II, 17  
 " " " , calm mind no insight, insight no calm, neither, both IV, 92  
 " " " , same, what not gained make effort for IV, 93  
 " " " , enquiries that should be made 'How to do?' IV, 94  
 " " " , in 3 of 4 ways of declaring Arahantship IV, 170  
 " " " , gained one not other - must make effort X, 54  
 Campā, banks of Lake Gaggarā, giving its motives and fruits VII, 49  
 " " " , how S should get rid of corrupt bh, who looks pure VIII, 10  
 " " " , B's mind free of 10 dhs: 5 aggregates + birth, decay, etc. X, 81  
 " " " , how B is an analyst & does not blame all asceticism X, 94  
 Candikāputta, Ven., misrepresents how Ven. Devadatta taught Dh IX, 26  
 Cannot be (abhabbatthāna) 6, with perfect view but disrespect for Teacher, etc. VI, 92  
 " " 6, same, but accept conditioned things as permanent & pleasurable, etc. VI, 93  
 " " 6, same, but 5 immediacy kammas + appointing another Teacher VI, 94  
 " " 6, same, but views on sukha-dukkha produced by self, other, etc. VI, 95  
 Carriage with harnessed horses, whip ready, competent coachman V, 28  
 Carving on rock, earth, water for anger III, 130  
 Cessation (nirodha) of perception & feeling & rebirth V, 166  
 " , gradual (anupubba-) 9, through form & formless jhānas IX, 31  
 " , = Nibbāna = experience jhānas, formless & Cessation IX, 60  
 " , gradual (anupubba-) , = as above IX, 61  
 Cesspit stirred up stinks all the more III, 27  
 " , man fallen in covered with dung - Devadatta same VI, 62  
 Cetis, Eastern Bamboo Grove, Ven. Anuruddha's 7 reflections VIII, 30

Cetis at Sahajāti, Ven. Mahā Cunda on speaking (boasting) X, 24  
 " " " , same Ven. on same subject X, 85  
 Change, mind quick to I, 5  
 Channa, wanderer, asks Ven. Ānanda on greed, avers., delus., III, 71  
 Chanting Dh, 5 dangers of with long singing sound V, 209  
 Characteristics (lakkhaṇa), three, impossible & v.v. I, 15  
 " " , always true whether Tathāgata appears or not III, 134  
 " " , in 4 distortions (+ unattractiveness) IV, 49  
 " " + Nibbāna, conviction conforming with Dh - impossible & poss. VI, 98-101  
 " " , seeing all in jhāna as, + as disease, boil, dart, etc. IX, 36  
 Charnel ground (sīvathikā), 5 disadvantages + 5 of person like c.g. V, 249  
 Citta, householder, as standard for laymen II, 12; IV, 176  
 Citta Hatthisāriputta, Ven., disrobes, ordained again, Arahant VI, 60  
 City, king's frontier, with 7 requisites (of fort) + 4 kinds of nutrient VII, 63  
 " " " , strong walls, one gate, wise gatekeeper, all must go in thru gate X, 95  
 Cloth of bark fibre, poor colour, rough to touch, little worth III, 97  
 Cloth of Benares cotton, opposite above, bhs train to be like III, 98  
 " , clean white, covering whole body - 4th jhāna V, 28  
 Collectedness (samādhi), by suppression and not III, 100  
 " " , 3 doors: void, signless, desireless III, 163  
 " " , 4 developments of: happy here, insight, mindfulness, taints IV, 41  
 " " , 5 knowledges about: bliss here-now & future, Noble, etc. V, 27  
 " " , 5 factored Noble right: 4 jhānas with similes + reviewing sign V, 28  
 " " , 'cause of 5 bh cannot enter right c: cannot endure forms ... touches V, 113  
 " " , with it Himalayas can be split but what can be said of ignorance? VI, 24  
 " " , 7 dhs of, so that bh turns mind in his own power, not turned by it VII, 38  
 " " , 7 requisites for = other 7 factors of 8-fold Path, then 1-pointedness VII, 42  
 " " , is there c where not conscious of earth in earth, etc.? Yes X, 6

Collectedness, as above, 'Nibbāna is cessation of becoming' X, 7  
 Colts, 3: speed, not beauty or proportions; 1st 2; all 3 III, 137  
 Colt, unbroken, longs to be treated as thoroughbred, so bad bh X, 87  
 Column of stone, 16 cubits long, ½ in ½ out of ground, unshaken IX, 26  
 Comfort, Abodes of, 5: 4 jhānas + freedoms of mind + wisdom V, 94  
 " " " , 5: loving-kindness in mind, speech, body, virtue, noble view V, 105  
 Compassion (anukampaṇa), advise faith in 3 Gems III, 75  
 " " , Sugata & his Vinaya (=Dh) abides in world for IV, 160  
 " " , how parents, wife, children, workers, devas, monks have c when revered V, 58  
 " " of bh for householders: incites to higher virtue, makes him see Dh, etc. V, 235  
 Competence of speaker to discuss, factors for III, 67  
 Complete (paripūra), when incomplete in Dh should complete X, 8-10  
 Complication (papañca), what is, is not etc. after cessation IV, 174  
 Concealed, uncon-, kammas & rebirth accordingly II, 3  
 Conceit (māna), no 'I-am-conceit' = bolt withdrawn IV, 38  
 " " , none of monk, brahmin, superior-equal-inferior IV, 185  
 " " , 'I am' abandoned by bh, not on fire inside IV, 200  
 " " of self abandoned = 'taken down the flag, put down the burden' V, 71  
 Concentrations (jhāna), practising for a finger snap I, 20  
 " " , 4, preliminaries to 3 true knowledges III, 58  
 " " , if not abandon 5 kinds meanness cannot enter 1st jhāna V, 256  
 " " , same, cannot enter 2nd, 3rd, 4th jhāna V, 257-9  
 " " , called 4 nutriments with similes of food stored in frontier city VII, 63  
 " " , 9 gradual abidings up to Cessation IX, 32, 33  
 " " , same, explained as 'Bliss is this Nibbāna' IX, 34  
 " " , 1st etc. won by fixing sign = wise cow who knows its pasture IX, 35  
 " " , all + formless as basis for exhausting taints, insight into all jhs IX, 36  
 " " , same 8 + Cessation, then bh at world's end, crossed over attachment IX, 38

Concentrations (jhāna), Māra cannot get at bh in, when into formless Māra is blind IX, 39  
 " " , Bosat praises renunciation and seclusion ∴ jhāna etc. attained IX, 41  
 " " , of mind, in earth (etc.) not conscious of it = Nibbāna X, 6, 7; XI, 19, 20  
 Conch, sound of, no doubt about, so with Dh IV, 191  
 Concord (sāmaggī), renunciation, friendliness, harmlessness III, 122  
 " " , of bhs, 10 dhs for: virtuous, learned, good friends, etc. X, 50  
 Conditioned (saṅkhata), 3 marks of III, 47  
 Conditions (paccaya), for lust, aversion, wrong/right view II, 11  
 Conduct, right (sucarita), morn., noon, evening = auspicious III, 150  
 " " , in speech, truthful, not slander, gentle, wise IV, 149  
 Conduct, wrong (duccarita) in mind-speech-body, leads to hell III, 35  
 " " , own affliction and others' III, 54  
 " " , 4 of speech, lying, slander, harsh, chatter IV, 148  
 Conduct, wrong & right (duc-sucarita) in lay & monk II, 4; III, 2; III, 9  
 " " , affliction of oneself & others & v.v. III, 17  
 " " , Kesi asks about training of men IV, 111  
 " " , Give up 3, cultivate 3 + right view, occasions for diligence IV, 116  
 " " , wrong, 4 of speech, right 4 IV, 221  
 " " , by body-speech-mind + wrong view, & v.v. IV, 222  
 " " , same, but with 'ingratitude and not requiting' & v.v. IV, 223  
 " " , by breaking 1st 4 precepts, & v.v. IV, 224  
 Confession of kamma making difference to rebirth II, 3  
 Confidence, clear (pasāda), unshakeable in 3 Gems IV, 52  
 " (pasanna), in 3 Gems + pure virtue - supreme V, 32  
 " (pasāda), 5 advantages: 5 dangers for one of no confidence V, 217, 218  
 " , perfect in B, Dh, S, virtue -deva streamwinners VI, 34  
 " , perfect (aveccapasanna), all who have in B = Streamwinners X, 64  
 Confidences, supreme clear (aggapasāda) 4 (2 on Dh) IV, 34  
 Consciousness, 7 standpoints (viññānaṭṭhitī), different levels for rebirth VII, 41

Contemplations (paccavekkhana) 5 frequently, Decay, etc. V, 57  
 Contentment, not-, with good states achieved II, 1  
 " , of one who is Great Man, B teaches Ven. Anuruddha VIII, 30  
 Coral-tree, Kovilāra, in heaven of 33, how devas rejoice VII, 65  
 Corrupters of an assembly 4, unvirtuous bhs, bhnīs, lay-men-women IV, 211  
 Couches, 3 high and broad - deva, brahmā, ariya III, 63  
 Cow, 5 products of, refined ghee best of all: best of forest-dwellers V, 181  
 " , to be slaughtered, every step closer to death, so life is impermanent VII, 70  
 " , foolish and wise = bh who does not fix jhāna sign & one who does IX, 35  
 Cowherd, with 11 dhs no good, so bh too XI, 18  
 " , repetition of above + impermanence, dukkha, not self, etc. XI, 23  
 Craving (taṇhā), 4 causes for bh, robes, food, lodging, being this/that IV, 9  
 " , 18 thoughts of cr in oneself, 18 ext., by 3 times = 108 IV, 199  
 " , as above IV, 9 to Ven. Mālunkyāputta, Arahantship IV, 245  
 " , broken the pillar (of cr.) V, 71  
 " , as the seamstress + 2 extremes & middle VI, 61  
 " , 9 dhs rooted in: pursuit, acquisition, decision, etc. IX, 23  
 " , 1st beginning of cannot be conceived, its nutrient = ignorance X, 62  
 Cricket sound drowned by army's - cannot say 'Never hear cr. again' VI, 60  
 Crocodiles, fear of = bh cannot restrain eating & drinking IV, 122  
 Crookedness of mind, speech, body, then bh disrobes III, 15  
 Crow with 10 things against True Dh: forward, pushing ... so bad bh X, 77  
 Crowd (sambādha), what is it? (+ 5 sense pleasures) + escape IX, 42  
 Cunda, Mahā, Ven., mentioned as meditating all night VI, 17  
 " " , teaches that scholars & meditators should appreciate each other VI, 46  
 " " , how to know whether one claiming knowledge & development has it X, 24  
 " " , bh boasts but when examined many defilements X, 85

Cunda, Prince, says when gone for 3 Refuges + 5 Precepts  
= good destiny V, 32

Cunda, smith, B asks whose purifying rites he likes?  
Teaches kamma-pathways X, 176

Cundi, Princess, asks B what kind of Teacher, Sangha, etc.?  
V, 32

Dandakappaka in Kosala, B on Devadatta's sure rebirth VI, 62

Dark dhs: shamelessness & no fear of blame II, 1

Dark to dark, dark to light, etc., 4 types of people IV, 85

" breeds d. dh, d. brs bright dh, d. brs not - d. not-bright dh, & Bright, etc. VI, 57

Dasama of Attthaka town, taught 11 ways to security from bondage XI, 17

Dawn is forerunner of sun, so right view is f. of wholesome dhs X, 121

Death (marana), 'no-one who does not fear' & B's analysis of this IV, 184

" " , of Queen Mallikā, B gives Dh-talk on 5 Not-to-be-gots V, 49

" " , may come to bh in forest in many ways: 5 reflections V, 77

" " , 6 things for not good/good death: delight in work, talk, etc. VI, 14

" " , same, but 'for remorseful death' VI, 15

" " , mindfulness of, by bhs slackly & ardently VI, 19

" " , " " , many ways to die, so make effort! VI, 20

" " , " " , by bhs slackly & ardently VIII, 73

" " , " " , how to arouse 'Many causes of death' VIII, 74

Deathless (amata), and mindfulness of the body I, 21

" " , 5 perceptions leading to: unattractiveness, etc. V, 61

" " , same: impermanence, not self, death, etc. V, 62

" " , = experience jhānas, formless attainments & Cessation IX, 54

" " , Attained to the, = as above IX, 55

Decay, disease, death: 3 deva-messengers III, 35

" " , ignored '.\* 3 intoxications III, 38

" " , world swept away by '.\* control mind, sp., body III, 51

" " , 3 fears for mother and children III, 62

" " , + fruiting of evil kamma - no-one can be a surety IV, 182

" " , + defilement as 4 Ignoble Quests IV, 252

" " , + plus exhaustion, destruction: diff. ordinary man & disciple V, 48

" " , as above in Dh-talk on Queen Mallikā's death V, 49

" " , 1st 3 of 5 contemplations + things impermanence & kamma V, 57

Decline of bh with similes VI, 60

Defilements (standard list: rāga ... pamāda), manufactured suttas! VI, 182-661

Demon (asura) with d. following, with deva following, etc.  
IV, 91

Dependence (nissāya) on faith, shame, etc. to abandon evil & be completely dependable IX, 2  
" (nissaya) for new bh & establishing a novice: 10 dhs in one who will do X, 34

Dependent Origination (paticca-samuppāda), both ways III, 61  
" " , ignorance & craving not 1st beginnings of X, 61, 62  
" " , 'This being, that is ...' = Noble Method (ariyāñāya) X, 92

Depopulation ∴ murder, famine, non-humans afflict III, 56

Deprivation (apāya), states of, why born there II, 2  
" " , 2 dhs conduce to II, 16  
" " , 3 stains (unvirtuous, envious, mean) make for III, 10  
" " , 3 reborn there: hypocrite, slanderer, 'lust-no-harmer' III, 111  
" " , women reborn in ∴ meanness, jealousy, lust III, 127  
" " , destroyed for householder with 5 precepts + 4 abodes happiness V, 179

See also, Ruin, mouths of (apāyamukha) & Prosperity (āyamukha)

Descent (paccorohana), of brs (= ceremony) V of Noble Vin (= Dh) X, 119, 120

Designated chief, Rāhu, Mandhātā, Māra, the Buddha IV, 15

Desire (chandarāga) arising again ∴ d. in 3 times III, 109

Destination (gati), bad (duggati), expected for bh without 5 V, 3  
" , of man (purisagati), 7 approaches to Nibbāna VII, 52  
" , 5 (= Hell ... devas), when abandoned 4 foundations of mindfulness developed IX, 68

Detachment (paviveka), 3 of wanderers V 3 of bhs III, 92

Deva, holy life as bh for rebirth as d. - shameful III, 18  
" , Brahmā-, cannot stand with B, makes gross body III, 125  
" = husband who is virtuous, generous, wife = devī IV, 53, 54  
" = virtuous, good V demon (asura) unvirtuous IV, 91  
" , aspiration to be by bh = mind-bondage V, 206  
" , tells B 3 dhs for decline of bhs, B adds 3 more VI, 21  
" , " B 6 dhs for non-decline of bh: Reverence (primacy) of B, Dh, S, etc. VI, 32

Deva, same, but instead of diligence + hospitality, shame + fear of blame VI, 33  
" of king-banyan laments & is taught tree-Dh VI, 54  
" tells B 7 dhs for bhs non-decline (as VI, 32) + collectedness VII, 31

Devas, 60, stand on the point of a gimlet II, 4  
" increase as a result of keeping Uposatha III, 36  
" , reborn among as a result of Uposatha Precepts III, 70  
" , formless states 1st 3, length of lives III, 114  
" , Brahmakāya, Ābhassara, Subhakinpha, Vehapphala IV, 123  
" , rebirth into Pure Abodes as result of insight IV, 124  
" , bhs reborn among & remember Dh IV, 191  
" , who have perfect confidence in B, Dh, S, virtue declare the Stream VI, 34  
" , long lifespan of, birth there as a result of keeping Uposatha VIII, 42  
" , of 3 powers put on a show for Ven. Anuruddha.  
B: how reborn so VIII, 46  
" , Bodhisatta's gradual knowledge of, from radiance to kn. past lives of VIII, 64  
" , come to B and tell what reverence etc. they did not do as humans, & v.v. IX, 19  
" , among the 9 abodes of beings: different in both body & perception, etc. IX, 24  
" , and asuras battle & lose/win, enter city, like bh with jhānas IX, 39  
" , impermanence of all, even the Radiant (Ābhassara) X, 29

Devadatta, just left S, gains, honour, fame ruin him IV, 68  
" , sure for rebirth in Hell, B understands his mind with mind VI, 62  
" , mastered by 8 dhs (gain, loss ...), incurable, to Hell for aeon VIII, 7  
" , how he didn't and did teach Dh to bhs. Stone column simile IX, 26

Deva-messengers (devadūta) 3, decay, disease, death III, 35

Develop the Good! It can be done! II, 2

Development (bhāvanā), 4 of collectedness (samādhī) IV, 41  
" " , needed for freedom from taints, with not enough VII, 67

Dewdrop vanishes at sunrise = impermanence of life VII, 70

Dhamma as not-Dhamma, that as Dhamma I, 106  
" , well expounded and badly exp. I, 18

Dhamma, few beings understand, practise, etc. I, 19  
 " , wrong & right interpretations, letter & spirit II, 4  
 " , as co-regent of the universal just emperor III, 14  
 " , talk effective by penetrating letter & spirit III, 44  
 " , to be seen here and now? III, 53, 54, 55  
 " , unrefuted, unblamable III, 61  
 " , in 3 abandoned, 3 increased greatly III, 122  
 " , taught by B based on 3 things (Gotama Shrine) III, 123  
 " , essence of always true whether Tathagatas or not III, 134  
 " , of the good (sata) & of evil (asata) IV, 47  
 " , not according to (adhammika) & social results, & v.v. IV, 70  
 " , 'Living by Dh' = not only teach, repeat, ponder but calm V, 73  
 " , same = 'with wisdom does not know goal beyond' V, 74  
 " , from corrupt Dh comes corrupt Vin, & v.v. 5 fears V, 79  
 " , as III, 14 but + right livelihood & village to mind, speech, body V, 133  
 " , not easy to teach, 5 standards for: gradual discourse, etc. V, 159  
 " , men do not practise, so no rain V, 197  
 " , 5 advantages of listening: hears what has not been heard, etc. V, 202  
 " , 5 dangers of chanting Dh with long singing sound V, 209  
 " , 'to be seen here-now ... wise' = 3 + 3 roots of good/evil VI, 47  
 " , same but adds 'flaws (sandosa) of body, speech, mind' VI, 48  
 " , how unheard Dh heard, heard not confused, etc. VI, 51  
 " , one dh for here-now & future benefit? = Diligence VI, 53  
 " , tree-: let everyone take what they like VI, 54  
 " , in brief, evil find no footing, loving-kindness, body-contemplation VIII, 63  
 " , and how various devas did not practise ∴ remorse, & v.v. IX, 19  
 " , to be seen here & now = experience jhānas, formless & Cessation IX, 46  
 " , what is, what is not the Goal; what is not Dh, not Goal - should know X, 113-15  
 " , same but expl. with 10 unwh kamma-pathways & wholesome X, 171-3

Dhamma, 'accessible not inaccessible': 10 kamma-pathways X, 175  
 Dhamma, True (saddhamma), disappears through I, 10  
 " " " , wrong pronunciation, wr. explanation II, 2  
 " " " , do not regard, but only r. anger, depreciation, etc. IV, 43, 44  
 " " " , etc. to hell, & v.v. IV, 84  
 " " " , disappears thru 4 bad qualities of bhs, & v.v. IV, 160  
 " " " , no support for bh in ∴ has 5 dhs: no faith, shame, etc., & v.v. V, 8  
 " " " , disrespectful bh falls from, no support in, same 5, & v.v. V, 9  
 " " " , same but 'cannot grow to perfection in Dh-Vin'  
 ∴ 5 dhs V, 10  
 " " " , listening to, 5 dhs for, so that 'one enters wholesome dhs' V, 151-3  
 " " " , 5 dhs for confusion & disappearance of: carelessness V, 154  
 " " " , same, bhs do not learn, teach, make others speak it, etc. V, 155  
 " " " , same, bhs take sutta wrongly, difficult to speak to, etc. V, 156  
 " " " , establishing in by reproving V, 167  
 " " " , does not last ∴ disciples no care for B, Dh, S, Trg, respect V, 201  
 " " " /lasts ∴ (as above) + no care & deference for hospitality VI, 40  
 " " " / ∴ 1st 4 as above + collectedness, diligence, hospitality VII, 56  
 " " " 7, faith, shame, fear of blame, great learning, energetic effort, etc. VII, 90  
 " " " 10 qualities against, found in crow & bad bh: forward ... hoarder X, 77  
 Dhammas 2, various pairs II, 9: 12, 16 + 50 manufactured pairs  
 " 3, for direct knowledge of defilements III, 163  
 " 4, Noble virtue, collect. wisd., freedom = way out IV, 1  
 " 4, same, not having 'fallen from Dh-Vin', & v.v. IV, 2  
 " 4, praises what should not be, blames what should & v.v. IV, 3  
 " 4, against (decay, disease, death, evil kamma) no surety IV, 182  
 " 4, for realisation by body, memory, (in-)sight, wisdom IV, 189  
 " 4, conduce to growth of wisdom IV, 246

Dhammas 4, comprehended, abandoned, developed, realised IV, 251  
 " 5, desirable things (last = heaven) not to be got by prayers V, 43  
 " 5, develop dispassion ... Nibbāna: bodily unattractiveness, etc. V, 69  
 " 5, carried off to hell/heaven: break/keep 5 Precepts V, 145  
 " 6, prevent attainment: Doesn't know dhs of decline, stability, etc. VI, 71  
 " 6, prevent strength of collectedness: not skilled in entering, etc. VI, 72  
 " 6, prevent entry to 1st jhāna: 5 hindrances + lust's danger VI, 73  
 " 6, same: discursive thought on sensuality, ill-will, cruelty, etc. VI, 74  
 " 3 = 3 unwh roots + 3 to cultivate to be rid = foul, mettā, wisdom VI, 107  
 " 3 = bad conduct in body, etc., to be rid of cultivate 3 good conducts VI, 108  
 " 3 = thoughts of sensuality, ill-will, cruelty: cultivate renunciation, etc. VI, 109  
 " 3 = perceptions (= memories, saññā) of above: same VI, 110  
 " 3 = elements (dhātu): same VI, 111  
 " = views of gratification, self, wrong: cultivate impermanence, etc. VI, 112  
 " 3 = dissatisfaction, harmfulness, not practising Dh: joyfulness, etc. VI, 113  
 " 3 = discontent, no full awareness, great wishes: contentment, etc. VI, 114  
 " 3 = difficult to speak to, bad friends, disturbed mind: easy to speak to, etc. VI, 115  
 " 3 = distraction, unrestraint, negligence: calm, restraint, diligence VI, 116  
 " 7, for exhausting taints 'in no long time': faithful, etc. VII, 57  
 " 7, by breaking one is a brother (bhikkhu), personality-view, etc. VII, 81  
 " 7, same but for monk (samana), brahmin, etc. with word-play VII, 82-8  
 " 4, for happiness seen here/now by attainments of effort, protection, good friends, steady living VIII, 54  
 " 4, for future happiness: attainments of faith, virtue, generosity, wisdom VIII, 54  
 " 6 + 5 'enough for himself & others', then pairs of 4, 3, 2 dhs VIII, 62  
 " , all, what is root, origin, arising, coming together ... essence? VIII, 83

Dhammas, abandoned by body not speech, & v.v., aband. by wisdom = defilements X, 23  
 " , 10 for those Gone Forth: 'I have come to a disfigured state ...' X, 48  
 " , what are all rooted in? By what come to exist? etc. & answers X, 58  
 " 10, 'wished for, dear, desirable, hard to get': wealth ... heavens X, 73  
 " 3, why Tathāgata appears in world & Dh lights it up = birth, decay, death X, 76  
 " 10, for ejection: 'in one of right view wrong v. ejected ...' etc. X, 110  
 Dhamma-experts (= scholars) should praise meditators VI, 46  
 Dhammapadas (marks of Dh) 4, ancient and traditional IV, 29  
 " " " , B teaches wanderers; cannot be censured IV, 30  
 Dhamma-speakers (-kathika) 4, and their assemblies IV, 139  
 ( " ) -expounders (-vādi) 4, come to an end about meaning/letter IV, 140  
 Dhamma-teaching (-pariyaya) on crookedness, results, & v.v. X, 205  
 Dhamma-Vinaya, deep (abhi-), answers ?s on = beauty III, 139  
 " " , 4 Great Standards (mahāpadesa) for IV, 180  
 " " , 8 excellences of compared to those of great ocean VIII, 19, 20  
 Dhammika, Ven., insults (etc.) visiting bhs: B teaches tree-Dh, etc. VI, 54  
 Dhavajālikā, Mahisavatthu monastery on Saṅkheyaka mountain VIII, 8  
 Dice, perfect, 'when thrown up will rest wherever it falls' - so kamma & fruits X, 206  
 Dīghajānu, a Koliyan, asks B what Dh for laity happy now & future? VIII, 54  
 Diligence (appamāda) as source of wholesome I, 6  
 " , enlightenment won by it II, 1  
 " , 4 occasions for: 3 bad conducts give up, 3 cultivate + view IV, 116  
 " , 4 reasons for mindful, guarding mind for own sake IV, 117  
 " , as 1 dh for benefit here-now & future + 6 similes VI, 53  
 " , reckoned chief among all wholesome dhs, with similes X, 15  
 Direct knowledge (abhiññā) of lust, etc. develop unattractiveness, etc. V, 361-1200!

Disadvantages (ādīnava = danger) 5, of what should not be done, & v.v. II, 2  
 " " 5, not chewing toothstick V, 208  
 " " 5, chanting Dh with long singing sound V, 209  
 " " 5, of muddled mindfulness so that one sleeps V, 210  
 " " 5, of reviling Noble Ones, fellow-monks in Holy Life V, 211  
 " " 5, for bh who is maker of disputes and quarrels V, 212  
 " " 5, for one of poor virtue, deficient in virtue V, 213  
 " " 5, talkative person: speaks falsely, slander, harshly, chatter, etc. V, 214  
 " " 5, of impatience: not dear to many, much disliked, many avoid, etc. V, 215  
 " " 5, same: but 'harsh' & 'full of remorse' for ii & iii above V, 216  
 " " 5, for one of no confidence: one blames oneself, etc., & v.v. V, 217  
 " " 5, same: those without confidence do not gain it, etc., & v.v. V, 218  
 " " 5, of fire: bad for eyes, complexion, strength, gatherings grow, etc. V, 219  
 " " 5, of Madhurā: uneven, much lust, fierce dogs, malicious spirits, etc. V, 220  
 " " 5, of wandering long & aimlessly: unheard not heard, etc. V, 221  
 " " , same, don't attain unattained, fall from attainments, etc. V, 222  
 " " 5, staying too long: many possessions, medicines, duties, etc. V, 223  
 " " 5, same: mean with lodgings, families, gains, fame, Dh V, 224  
 " " 5, for visitor (bh) to families: offences by going uninvited, etc. V, 225  
 " " 5, same: often sees women ∴ companionship ∴ intimacy, etc. V, 226  
 " " 5, in wealth: fire, floods, kings, robbers, unloved heirs, & v.v. V, 227  
 " " 5, in family eating after sunrise: late, no work, etc. V, 228  
 " " 5, of black snake: unclean, evil-smelling, sleeps much, etc. V, 229  
 " " 5, same: angry, resentful, deadly poisonous, two-tongued, etc. V, 230  
 " " 5, of wrong conduct: one blames oneself, wise criticise, etc., & v.v. V, 241  
 " " 5, same: bodily, in speech, in mind, & v.v. V, 242-4

Disadvantages (ādīnava = danger) 5, same as V, 241 but last 2: turns from True Dh, not established in True Dh V, 245  
 " " 5, same, bodily, in speech, in mind, & v.v. V, 246-8  
 " " 5, of charnel ground + 5 of person like a charnel ground V, 249  
 " " 5, of confidence (attachment, as to guru) in a person V, 250  
 Disappearance, establishment of Dh I, 10, 10b  
 Disciples (sāvaka), pre-eminent I, 14  
 Discipline, the Sugata's (Sugatavinaya), 10 dhs pure only in X, 123  
 Discourses (sutta), deep, on the void, V showy poetry II, 5  
 Discussion, competence & incompr., factors for III, 67  
 Diseases (roga) 2, of body, mind; 4 of one gone forth IV, 157  
 Diseases (gilāna), if with 5 then sick person soon to freedom V, 121  
 " " " " " does not help himself: 'Doesn't take medicine', etc. V, 123  
 " " , 10 meditative perceptions for curing X, 60  
 Dispassion (nibbidā), 5 dhs develop d ... Nibbāna V, 69  
 Dispute-maker, doesn't attain what could be, falls from attained, etc. V, 212  
 Disrobing, former bh blames himself in 5 matters V, 5  
 " , ∵ of lust, just seeing women, intending to confess, after exhortation V, 76  
 Distinction (niddasa) 7, for bhs: keen for trg, etc. VII, 18  
 Distortions (vipallāsa), 4, in 3 modes of percept., thought, view IV, 49  
 Diversification, non-, (nippapañca), 8th thought of Great Man VIII, 30  
 " (papañca), delighting in, last of 8 dhs for bh's decline VIII, 79  
 Divine Abidings (brahmavihāra), and Kamma X, 208  
 Doctor, capable, able to cure patient's disease, so B's Dh V, 194  
 " , gives purge to cure diseases of bile, phlegm, wind V Noble purge X, 108  
 " , same but emetic (for vomiting) X, 109  
 Dogs, 5 br dhs now found only among (!) - very strong! V, 191  
 Dominating influences (adhipateyya) 3, for practice of Dh III, 40  
 Dona brahmin observes the wheels on B's feet IV, 36  
 " " , blames B for disrespect; B teaches 5 kinds of brahmins V, 192

Done and left undone II, 2  
 Doubt, 5 wildernesses of mind (cetokhila) about B, Dh, S,  
 etc. V, 205  
 Dreams, 5 great of Bosat V, 196  
 Drowsiness (middha), 7 methods to cure VII, 58  
 Drums, sound of, no doubt about, so with Dh IV, 191  
 Dukkha, possessing two dhs one has II, 16  
 " , end of not without reaching end of world IV, 45  
 " , 5 of monks: not content 4 requisites + dissatisfaction (sex) V, 128  
 " , should be known + origin, diversity, outcome, diversity, etc. VI, 63  
 " , 6 advantages of contemplating in all formations VI, 103  
 " , what is it? = rebirth, happiness? = no rebirth X, 65  
 " , same? but 'in this Dh-Vin' = (sexual) discontent (anabbirati) X, 66  
 Dung, even a little stinks, so becoming not praised I, 18  
 Dust-cloud of battle = reports about beautiful women V, 75  
 Dusting cloth wipes clean & unclean, so mind without ill-will IX, 11

Earth, clean and unclean (dung, urine ...) thrown upon, so no ill-will IX, 11  
 Earthquakes, 8 causes of VIII, 70  
 Eating, moderation in III, 16  
 'Eating, drinking, end in excrement and urine - their outcome' V, 30  
 Efforts, two, hard to make, layman's and monk's II, 1  
 " , manly, enlightenment won by it II, 1  
 " , 3 occasions for, stop evil, grow good, pain III, 49  
 " , in 4 postures V sensuality, hatred, harmfulness IV, 11  
 " , 4 right, not permitting, abandon, arouse, maintain IV, 13  
 " , 4, restrain, abandon, develop, guard IV, 14  
 " , 4, same but briefer descriptions IV, 69  
 " , 4, for purity in virtue, mind, view, freedom IV, 194  
 " , 5 factors for: faith, health, not deceitful, aroused effort, wisdom V, 53  
 " , 5 wrong times for: old, ill, famine, robbers, schism, & v.v. V, 54  
 " , how not too much, too little but balanced, like lute's strings VI, 55  
 " , 8 reasons for a bh's, follow 8 for laziness VIII, 80  
 " , various obstructions to Dh practice abandoned then Right E. IX, 73-82  
 Elephant's footprint encompasses all others, so Diligence ... VI, 53  
 " " , as above, with 10 similes for X, 15  
 " " , king's, a listener, destroyer, bearer, goer, so bh IV, 114  
 " " , gross eater, taking up room, spilling dung, grabbing food, so bh V, 138  
 " " , not worthy ': cannot endure forms ... touches, so bh V, 139  
 " " , worthy, as IV, 114+ a protector, so bh V, 140  
 " " , King Pasenadi's Seta as a Nāga, and B's comments VI, 43  
 " " , bull, vexed by the crowd in herd, so bh vexed secludes + jhāna IX, 40  
 Eleyya, king, said to be a fool for respecting Rāmaputta IV, 187  
 Embers, fiery, thrown on stony ground, sure not increase VI, 62  
 " , " " dry grass etc., sure increase VI, 62  
 " , cold, " " " " , sure not increase VI, 62  
 Emissary (dūta), bh worthy with 8: he has heard (Dh) etc. VIII, 16

End-maker, not by knowledge, conduct, both, apart from  
IV, 175

Enemies (vera), 5 fearful = breaking 5 precepts V, 174

Enjoyment (assāda), misery (ādīnava), escape (nissarana)  
defined III, 101

" " " , knowing fully as mark of true monks, brahmins  
III, 102

Enlightenment (bodhi), just after, B reveres the Dh  
IV, 21

" " " , 4 factors make a thera, even if still young  
IV, 22

" factors (bojjhangā) I, 8

" " " , when developed they are the cause for non-decline of bhs VII, 24

" " " , complete 3-fold knowledge X, 102

" " , factors on side of (sambodhapakkhika-dh), 9, bh with good friend, etc. IX, 1

'Enough ... I shall teach you Dh, listen well ...' B's answer to views IX, 38

Escape (nissarana), 5 routes of, from sensuality, ill-will, etc. V, 200

" " , 6 routes of, 4 Br-abidings + signless & uprooting  
'I am' VI, 13

" , 'will the whole world, or half, or third?' Simile of border town X, 95

Essence (sāra), virtue, collectedness, wisdom, freedom IV, 150

Essentials, 4 Great (mahābhūta), change, but not Noble One III, 75

" " " , within & without to see as 'This is not mine ...' IV, 177

" " " , a great log (etc.) can be seen as, by capable one VI, 41

Exhortation (ovāda), 2 old brahmins ask for III, 51

" " , same, instead restraint B teaches giving III, 52

" " , to bh on corrupt (covet), meat-stench (ill-will), flies (unwholesome thoughts) III, 126

" " , Ven. Mālūkkyāputta asks, B teaches about craving IV, 254

" " , to bh who asks for: inwardly steady then develop meditation VIII, 63

Extremes (2), middle & seamstress? Many answers VI, 61

Eyes, none, one, two, wealth & unwholesome/wh III, 29

Faculties (indriya), 3: faith, collectedness, wisdom & 3 persons III, 21

" " , 4: faith, effort, mindfulness, collectedness IV, 151

Failures, 3 (vipatti), in virtue, mind, view III, 115

" " , same with simile of dice, beings reborn hells III, 116

" " , action, livelihood, view & v.v. III, 117

Faith (saddhā), 'established in f., est. in love, gone surely (for refuge), serenely assured' VI, 30

" " , 11 marks of one with f. found in, Ven. Saddha XI, 15

Faithful person, known by 3 things III, 42

" " , causes family to grow in 3 things III, 48

" " , 5 advantages for: compassion from others 1st, 1st visited etc. V, 38

Falling-away from wholesome = 3 unwh roots + wisdom-eye not IV, 158

False hearted man (asappurisa) - see True-hearted man

Family (kula), grows in 3: faith, virtue, wisdom, dep. on faithful man III, 48

" " , do not last ∵ not look for lost, repair, overeat, led by unvirtuous & v.v. IV, 255

" " , as III, 48, + learning & generosity V, 40

" " , bh going to them not liked ∵ 5: intimate etc. V, 111

" " , benefits in 5 ways when visited by virtuous monks V, 199

" " , visitor (bh) of, falls into 4 offences + lives with many lustful thoughts V, 225

" " , visiting bh has 5 disadvantages: sees women often, companionship, etc. V, 226

" " , 5 disadvantages in eating when sun-up: late, no work, etc. V, 228

" " , with 7 should not be visited: do not get up, salute, offer seat, etc., & v.v. VII, 13

" " , with 9 as above + do not sit near to hear Dh, no savour what is said IX, 17

Family man (kulaputta), much merit with 3 things III, 41

Far, sky & earth, this shore & other, sun's rise & set, Dh of good/bad IV, 47

Farmer, three preliminaries in growing rice III, 82

" " urgent duties: plough, sow, water III, 91

" , all operations done quickly - perfect crop III, 92

Fault (vajja) fruiting here-now and in future II, 1

Fearless/Unfearful (abhaya) = Nibbāna = experience jhānas, formless & Cessation IX, 56

" " " , attained to the = as above IX, 57

Fears (-dangers - bhaya), all arise for fool not wise man III, 1

Fears (-dangers - bhaya), 4: birth, decay, disease, death  
 - no description IV, 119  
 " " , 4: fire, water, king (= government), robbers  
 - no description IV, 120  
 " " , 4: of self-reproach, others' reproach,  
 punishment, bad destiny IV, 121  
 " " , 4 for those going down to water: waves,  
 crocodiles, etc. IV, 122  
 " " , 4 who f. death and 4 who do not IV, 184  
 " " , 4 of offences, in Sangha compared secular  
 punishments IV, 242  
 " " , 5 for future: death may come to bh in forest  
 in many ways V, 77  
 " " , 5 for future: decay, disease, famine, robbers,  
 schism V, 78  
 " " , 5 for future: corrupt Dh, corrupt Vin V, 79  
 " " , for future: bhs want good robes, food,  
 dwelling, etc. V, 80  
 " " , 5: livelihood, ill-fame, shyness in assemblies,  
 death, bad destiny IX, 5  
 " " , 5: fearful enemies = breaking 5 Precepts  
 X, 92  
 Feather, cock's, thrown in fire curls up, does not spread  
 VII, 46  
 Feelings (vedanā) should be known + origin, diversity,  
 etc. VI, 63  
 Fetters (saññojana), looking at dhs with gratification/  
 revulsion II, 1  
 " " , destroyed by the different Noble Ones III, 85,  
 86, 87  
 " " , 3 of 5 destroyed; die in jhāna, not come back  
 III, 92  
 " " , when desire is considered in the 3 times  
 III, 109  
 " " , destroyed by different Noble Ones, lotus similes  
 IV, 88  
 " " , more immediate, rearising, being - 4 persons  
 IV, 131  
 " " , unbolted (as of a door) his mind = abandoned 5  
 lower V, 71  
 " " , 7: compliance, resistance, views, uncertainty,  
 conceit, etc. VII, 8, 9  
 " " , 7, last 2 instead of lust for being & ignorance =  
 envy & meanness VII, 10  
 " " , 1st 5, when abandoned then develop 4 foundations  
 of mindfulness IX, 67  
 " " , 2nd 5, as above IX, 70  
 " " , all 10 in two 5's X, 13  
 Fettered inwardly & outwardly II, 4

Field = kamma, consciousness = seed, moisture = craving  
 III, 76, 77  
 " , with 8 qualities seed does not flourish, so giving  
 to one on Ignoble Path VIII, 34  
 Final knowledge (aññā), declarations of 'confused,  
 desire, mad, pride, true V, 93  
 " " , Ven. Sona's declaration of VI, 55  
 " " , declaring it but when examined found to have  
 defilements X, 84  
 " " , similar but on basis of much learning ..  
 conceited X, 86  
 Finger-snap, practice of meditation/mindfulness, etc.  
 I, 20  
 Fire, of lust, causes bad sleep III, 34  
 " , burns clean, unclean, so br does all but not defiled!  
 V, 192  
 " , 5 dangers of: bad for eyes, complexion, strength,  
 etc. V, 219  
 " , hair and clothes on = make great effort VI, 20  
 " , 7 = lust, hate, delusion, one fit for gifts, householder,  
 etc. VII, 43  
 " , 3 to avoid, 3 to revere + woodfire: to br on sacrifice  
 VII, 44  
 " , mass of, better to caress than a girl - for bhs  
 VII, 68  
 " , burns clean & unclean but no revulsion, so mind  
 without ill-will IX, 11  
 " , in dry forest does not turn back to what is burnt so  
 rid of evil XI, 14  
 Fish, fear of (= mermaids?), so women for a bh IV, 122  
 " , knowing small/big fish by ripples = knowing fool/  
 wise IV, 192  
 Fishermen selling catch, noisy brs compared to V, 30  
 Fishtrap, Makkhali Gosāla compared to I, 18; III, 135  
 Flames arise and pass, so perceptions of Nibbāna X, 7  
 Flies (unwholesome thoughts) attracted to corruption &  
 meat-smell III, 126  
 Following-(after) (sevitabba), person, robe, alms food,  
 lodging, etc., or not IX, 6  
 Food, bh attached or not, little fruit or great III, 121  
 " -steward, goes to hell by having 4 biasses & v.v.  
 IV, 20  
 " , with good f. not eat yesterday's, not say 'Never eat  
 again' VI, 60  
 See also Nutriment (āhāra)  
 Fools, wise (bāla, pandita), contrasted in 4 pairs II, 12  
 " " " , all fears arise for former, not latter  
 III, 1  
 " " " , marked by their kammas III, 2

Fools, wise (bāla, pandita), 3 characteristics of each III, 3; III, 4-8, 145, 146, 147, 148  
 " " " , various characteristics of IV, 222, 223, 224, 225, 226, 227, 228, 229  
 " " " , blameworthy body-speech-mind kamma + view, & v.v. IV, 260

Fool, pulls up (good) roots by 4: praises what should not be praised, etc. IV, 3  
 " , does not see own fault, does not pardon others II, 3

Fools, two sets of II, 10

Forest dwelling (ārañaka), 2 consequences for B II, 3  
 " " , bh should not if sensual etc. thoughts & is drivelling idiot IV, 259  
 " " , 5 who live: foolishness, evil desires, mad, praised by Bs, Goal V, 181  
 " " , if no collectedness then sink (lust) or float (hate) X, 99

Forgiveness, foolish bh asks Ven. Sāriputta for & he asks former for IX, 11

Formless states (arūpa), 1st 3, ordinary man V instructed disciple III, 14

Freedom (vimutti), 5 causes for: taught Dh by others, teaching Dh, etc. V, 26  
 " " , of mind, by wisdom, 5 dhs for: 'Remove crossbar', etc. V, 71  
 " " " " " , 5 other dhs - as above V, 72  
 " " " " " , as highest and best comfortable above V, 106  
 " " " " " , for one not doing wrongly, no remorse V, 142  
 " " , occasional (samaya-v), 5 reasons for falling from V, 149, 150  
 " " , unexcelled, 'From higher to H., from subtler to s. we will strive' V, 180  
 " " of mind by 4 Br-abidings + signless VI, 13  
 " " , lay wisdom (paññā) = experience jhānas, formless & Cessation IX, 44  
 " " , both ways (ubhatobhāga), same IX, 45

Friend, gives hard to give, does h. to do, bears h. to bear III, 133

Friends, evil & good, factor for unwholesome, wh I, 7-8  
 " " " , for loss or benefit I, 10  
 " " " , with evil-doer, an irritable one, virtuous one III, 27  
 " " " , evil: always at work, always busy, enemy of bhs, etc. V, 146  
 " , evil, serving evil ∴ no good conduct ∴ no Trainings ∴ no virtue VI, 67

Fruit (phala), 4 who live on, of effort no (past) kamma, & v.v., both, neither IV, 134  
 " " , cannot know Noble Fruit if 5 meanness not abandoned V, 260-3  
 " " , a greater, from giving munificently, to perception of impermanence IX, 20  
 Full knowledge (pariññā) of sensuality, form, feeling III, 124

### 83 Where's that Sutta?

- Giving (dāna), by true-hearted: with faith, deference, timely, etc. V, 148  
 " " , not enough for layman, should enjoy seclusion's rapture too V, 176  
 " " 'only to Arahants' - B ?s 'Can you know?' Give to S VI, 59  
 " " , if motive for giving is self, fruit is less: 7 ways of giving VII, 49  
 " " , as V, 34 but B asks, 'On whom do Arahants first have compassion?' VII, 54  
 " " , 8 ways of: spontaneously, out of fear, giving in return, etc. VIII, 31  
 " " , same, with a verse VIII, 32  
 " " , 8 reasons for: affection, angrily, stupidly, fearfully, etc. VIII, 33  
 " " , not of great fruit when to monk/br on Ignoble 8-fold Path VIII, 34  
 " " , 8 rebirths due to: as (1) human, (2-7) deva, (8) Brahmā, all = 'what is low' VIII, 35  
 " " , 8 of true-hearted man: pure, fine, timely, allowable, etc. VIII, 37  
 " " , how not to + results, and how to with results.  
 Story of Velāma IX, 20  
 Giving - see also Offering  
 Giving up - see Abandoning  
 Glory (yasa), B: 'I have nothing to do with glory, not try to get it' V, 30; VI, 42; VIII, 86  
 Goblet of spittle easily spat out = so life is impermanent VII, 70  
 God's creation (issaranimmānahetu), all experience due to, wrong view III, 61  
 Gold & its impurities illustrated by bh & his impurities III, 100  
 " , 5 impurities: iron, copper, tin, lead, silver like 5 hindrances V, 23  
 Gold ring, sure of purity when shown to goldsmith, so with Dh VII, 66  
 Goldsmith, successfully purifies gold by correct process III, 100  
 Going-forth (pabbajjā), how to strengthen mind by reflection X, 59  
 Gone forth (pabbajita), virtuous, much merit by supporting III, 46  
 " " " , benefits only himself, brahmins many III, 60  
 " " " , at first like tender baby, B must watch over V, 7  
 " " " , when old - hard to find 5: clever, good behaviour, etc. V, 59  
 " " " , same: easy to speak to, can grasp easily grasped, etc. V, 60

Gone forth (pabbajita), not long, 5 ways to be established in V, 114  
 " " " , 'sere-in-leaf' (pandupalāso) & 'falling leaf' VII, 65  
 " " " , 10 dhs for frequent recollection by one who has X, 48  
 Good, evil (kayāṇa, pāpa) persons, evil = pract. 10 unwh kammas IV, 207, 209  
 " " " , persons, e. = practice ignoble 10-fold path IV, 208, 210  
 " (sādhu), not good (asādhu); right view ... wrong view, 10 dhs each X, 134  
 Got, Not to be, 5 situations: 'What is of the nature to decay may not decay', etc. V, 48  
 " " " , taught to King Pasenadi V, 49  
 " " " , taught by Ven. Nārada to King Munda V, 50  
 Gradual practice of Dh, 1st negative dependency, then positive V, 24, 168; VI, 50; VII, 61; VIII, 81; X, 3-5; XI, 3-5  
 " " " , step by step: virtue, non-remorse, gladness, joy, etc. X, 1  
 " " " , no need for intention, the virtuous are naturally free of remorse, etc. X, 2  
 " " " , incomplete should complete, from faith to no taints X, 7  
 " " " , 1st negative nutriments, then positive X, 61, 62  
 " " " , as X, 1, but with 'revulsion-dispassion' as 2 dhs XI, 1  
 " " " , as X, 2, same as above XI, 2  
 Grain, great heap of, where do people get it from? = Whatever well-said from B VIII, 8  
 " " " , in winnowing wind carries off chaff = so S with corrupt bh VIII, 10  
 Grass-cutter grasps top to cut, so Diligence VI, 53  
 Grass, wood & water, stores of = 1st jhāna VII, 63  
 Gratitude and requiting what has been done (kataññukatavedi) II, 4  
 Gratitude - cannot enter jhanas, attain Fruits if none of this V, 264-71  
 Great Kings (mahārāja), Four, Uposatha tour of humans III, 36  
 Great Man (mahāpurisa), 4 brahmin dhs & 4 by B IV, 35  
 " " " , 8 thoughts of: Dh for one of few wants, secluded, energetic, etc. VIII, 30  
 Great One (nāga) : 'he does nothing that grates with body, speech, mind . . . .' VI, 43  
 Greed, aversion, delusion (lobha, dosa, moha): why unwholesome & harmful III, 65, 66

Greed, aversion, delusion (lobha, dosa, moha), differences between & reasons for arising & v.v. III, 68  
 " " " , what are disadvantages & how to abandon III, 71  
 " " " , Ājīvaka asks about well proclaimed Dh III, 72  
 " " " , 3 causes of kamma conduced to dukkha III, 107  
 " " " , practise restraint of in self not others, etc., 4 persons IV, 96  
 " " " , make for painful progress (dukkha-patipadā) IV, 162  
 " " " + impetuosity (sārambha), 'magical' conversion IV, 193  
 " " " (lust = rāga) + clever talk & mind to depart = 5 urges V, 160  
 " " " , 3 causes for origin of kamma (+ fruits) + 3 more VI, 39  
 " " " , cannot abandon, unless abandon 1st 3 fetters X, 76  
 See also Roots, Unwholesome  
 Grief, Remover of the Dart of - title of Sutta V, 50  
 Group of Six (bhs) reprimanded, sing, dance, laughter III, 103  
 Groups, existence- (sakkāya), cannot, can make an end IV, 178  
 Growths, kinds of (vuddhi), in faith, virtue, wisdom III, 136  
 " " " , as above + learning & generosity V, 40  
 " " " , as above, 'partakes of the essence & excellence' V, 63  
 " " " , same but for woman V, 64  
 " (vaddhi), 10, for noble disciple, 1st material (fields ...) then Dh (faith ...) X, 74  
 Grudge (āghāta) - see Resentment  
 Gruel, rice (yāgu), 5 benefits: keeps away hunger & thirst, etc. V, 207  
 Guarding sense-doors, one of Sure Path of Practice III, 16

Hair-blanket, worst of woven garments - Makkhali's views  
 III, 135

Happiness, bliss (sukha), two contrasting sorts, 13 pairs  
 II, 7

" " " , possessing two dhs one has II, 16

" " " , 4 kinds for layman enjoying sense-pleasures  
 IV, 62

" " " , of renunciation, seclusion V filthy h. of  
 gains, honour V, 30

" " " , abodes of, 4, to be seen here & now V, 179

" " " , Dh for to be seen here/now & for future +  
 mouths of ruin VIII, 54

Hard to find (dullabha), etc., three pairs II, 11

" " " , 6, Tathāgata, a teacher of his Dh, rebirth  
 in Aryan region, perfect faculties, etc. VI, 96

Harmlessness, 'All living beings are not to be harmed'  
 IV, 185

Hatthaka of Ālavī, standard for laymen II, 12; IV, 176

" " " , B teaches 7 excellences of & adds modesty as  
 the 8th VIII, 23

" " " , large following'; 4 grounds for adherence &  
 8 of his excellences VIII, 24

Hatthaka devaputta (same as above?), 3 things not enough  
 III, 125

Hatthipāla, Teacher, of the past, taught fellowship of Br-  
 world VI, 54

" " - see Sunetta VII, 69

Heaven (sagga), why born there II, 2

" " , two dhs conduce to II, 16

" " , by giving up 3 stains (bad morals, envy, meanness)  
 III, 10

" " , wholesome mind, speech, body kammas make for  
 III, 141

" " , blameless (faultless) " " " " III, 142

" " , straightforward " " " " III, 143

" " , pure " " " " III, 144

" " , 3 make for: no killing, leads others not to k.,  
 approves of not k. III, 153

" " , with other 9 wholesome kamma pathways same  
 III, 154-62

Heaven and hell, thrown into by mind I, 5

" " " , 1st 4 Precepts kept to first, broken to second  
 IV, 81

" " " , restraint from 4 kinds of speech to first,  
 broken to 2nd IV, 82

" " " , praising what should not be praised, etc. to  
 1st, & v.v. IV, 83

" " " , pays regard to wrath, etc. not True Dh to 1st,  
 & v.v. IV, 84

Heaven and hell, bad conduct body-speech-mind + wrong view  
 to 2nd, & v.v. IV, 212

" " " , same but 'ungrateful, not requiting what was  
 done' IV, 213

" " " , 1st 4 Precepts broken, & v.v. IV, 214

" " " , 1st 4 path-factors broken, & v.v.  
 IV, 215

" " " , 2nd 4 path-factors broken, & v.v.  
 IV, 216

" " " , says he has seen, heard, sensed, thought when  
 not, & v.v. IV, 217

" " " , says not seen, heard, sensed, thought when  
 has, & v.v. IV, 218

" " " , no faith, virtue, shame, fear of blame, & v.v.  
 IV, 219

" " " , " " " " , lazy and little wisdom, &  
 v.v. IV, 220

" " " , on 10 unwholesome kamma-pathways & 10 wholesome  
 IV, 261-70

" " " , by 5 dhs to heaven, lacking them a bh goes to  
 hell V, 4

" " " , bh, bhñi thrown in hell by breaking 5 Pre-  
 cepts, & v.v. V, 343-50

" " " , same, but Jain monks, shavelings, coiled-hair  
 ascetics, wanderers, etc. V, 351-60

" " " , thrown into by keeping/breaking 5 Precepts +  
 right/wrong view VI, 81

" " " , same, hell = 4 of wrong speech + greedy,  
 reckless, & v.v. VI, 82

" " " , by 10 dhs into hell (kamma-paths), & v.v. to  
 heaven X, 200

" " " , " " " " (there is no giving ... no  
 monks ...), & v.v. X, 201

" " " , br asks what are causes for rebirth in; B -  
 crookedness & v.v. X, 209

" " " , as X, 200 X, 210

" " " , by 20 dhs: 'kills living beings himself and  
 encourages others to ...' X, 211

" " " , by 30 dhs: as above + 'and approves of doing  
 so ...' X, 212

" " " , by 40 dhs; " " + 'and speaks in praise  
 of doing so ...' X, 213

Hell (niraya), described in detail, result of bad conduct  
 III, 35

" " , unwholesome mind, speech, body kammas make for  
 III, 141

" " , blameworthy(faulty) " " " " III, 142

" " , crooked " " " " III, 143

" " , impure " " " " III, 144

Hell (niraya), 3 dhs for: does oneself, makes others, approves evil III, 153-62  
 " ", thrown into by 4: breaking 1st 4 Precepts IV, 64  
 " ", one restrained from evil by fear of IV, 121  
 " ", 5 lost in, who do 5 things: killing mother, father, etc. V, 129  
 " ", how Kokālika arose in Paduma-H., life-spans in various Hells X, 89

Help, 4 dhs help human beings: living with true-hearted person, hearing True Dh, etc. IV, 246

Helpful people - the three most: Refuge-teacher, teaches 4 NTs, teaches freedom III, 24

Hens' eggs, sat on they hatch, if not, wishing them to won't work! VII, 67  
 " ", 1st chick to emerge = eldest: B is 1st to emerge .. eldest VIII, 11

Himalayas can be split by bh with 6 dhs of collectedness VI, 24

Hindrances (nivarana), increase and abandonment I, 2  
 " ", abandoned, great fruit of giving to such III, 57  
 " ", rid of, as description of layman's success with wisdom IV, 61  
 " ", as 5 impurities of gold - mind unworkable: gone = 6 direct knowledges V, 23  
 " ", spreading over the mind (ceto), weakening to wisdom V, 51  
 " ", 'a heap of unwholesomeness' - one would speak rightly V, 52  
 " ", 5 with similes in answer to why mantras not remembered V, 193  
 " " (+ meditation-mark not seen) = 6 times to go to a Teacher VI, 27  
 " " ("), same but argument on times precedes last sutta VI, 28  
 " ", when abandoned the 4 foundations of mindfulness developed IX, 64

Holy Life (brahmacariya) for deva rebirth? Shame!  
 III, 18  
 " ", possible ∵ kamma has variably experienable fruit III, 99  
 " ", hypocrites in, slanderers of, go to Deprivation III, 111  
 " ", not for cheating + 3, but for restraint, abandoning, etc. IV, 25  
 " ", it is lived for 4: advantage of trg, high wisdom, etc. IV, 243  
 " ", even with tears still not disrobe: 5 causes for praise V, 5

Holy Life (brahmacariya), bh dissatisfied (sexually) with; B teaches 5 practices to cure V, 56  
 " ", for abandoning 5 meannesses: lodgings, families, gains, etc. V, 255  
 " ", leading celibate life & not with same fruit - why? VI, 44  
 " ", by giving up 7 fetters: compliance, resistance, views, etc. VII, 9  
 " ", 7 blemishes of monk/br who reckons he is practising VII, 47  
 " ", 'wisdom which is fundamental to', 8 causes for gaining it VIII, 2  
 " ", 'untimely': born in hell, animals, ghosts, long-lived devas, and timely, etc. VIII, 29  
 " ", will not last long ∵ women ordained. Suspect an interpolation! VIII, 51  
 " ", pure in 4 steps: faith, virtue, calm, insight IX, 4  
 " ", aim of, in Q/A respecting kamma (No!); 4 NTs (Yes!) IX, 13  
 " ", same as VI, 44 above, then 5 pairs of persons to waning/waxing X, 75

Homage (vandanā), with body, speech, mind III, 149

Honeycake, hungry man enjoys sweetness, so B's Dh V, 194

Horse, excellent thoroughbred: beauty, strength, speed III, 94, 95, 96  
 " , three colts among, 3 c. among men III, 137  
 " , thoroughbred, 3 th. among men III, 138  
 " , excellent thoroughbred, speed, beauty, proportions, & 3 men III, 139  
 " , how trained by Kesi, how B trains men IV, 111  
 " , ex-thoroughbred: straightness, speed, patience, docility IV, 112  
 " , " : goad shadow, g. touches, g. pricks, g. pierces - goes IV, 113  
 " , as III, 95 + good proportions, so bh IV, 256  
 " , same but speed = exhaustion of taints IV, 257  
 " , worthy of king: as IV, 112 + gentleness, so bh V, 203  
 " , same: can bear sights, sounds + has beauty, etc., so bh VI, 5  
 " , same, change 'beauty' to 'strength' & 'speed' VII, 6, 7  
 " , of king, 8 (not as above), for 8 of bhs VIII, 13  
 " , excitable, 8 faults of & 8 of excitable man (= bh) VIII, 14  
 " , 3 excitable, 3 well-bred, 3 noble & men like them IX, 22  
 " , well-treated ∵ tame but unbroken colt though wishing not so treated X, 87

Horse, excellent thoroughbred's 'meditation' V that of a colt XI, 10  
 House, gabled, with all luxuries; lust causes bad sleep III, 34  
 " " , badly thatched - rotten, well-th. - not III, 105  
 " , on fire, with 11 doors can get out of one, so ways to Security XI, 17  
 Householder (gihi), can abide in 4 happinesses here-now V, 179  
 " (gahapati), who have 'gone to the End, seen the Deathless' VI, 131-51  
 " " , their names: Tapussa, Bhallika, Sudatta Anāthapindika, Citta Macchikāsandika, Hatthaka Ālavaka, Mahānāma Sakka, Ugga Vesālika, Sūra Ambatṭha, Jīvaka Komārabhacca, Nakulapitā, Tavakannika, Pūrana, Isidatta, Sandhāna, Vijaya, Vajjiyamahita, Mendaka, Vāsetṭha, Aritṭha, Sāragga.  
 " " , Dh for, with result of happiness here-now & in future VIII, 54  
 Humans, killing of, much worse result than hunting, etc. VI, 18  
 " here excel 33 devas & Uttarakuṇḍu men in 3: heroic, mindful, Holy Life IX, 21

'I am' conceit gone but doubt remains - impossible! VI, 13  
 I-making, mine-making (ahamkāra, mamamkāra) - none III, 32  
 Icchānāngala in Kosala; loud noise of brs bringing gifts V, 30  
 " " " , same, but B approves/disapproves of bhs' dwellings VI, 42  
 " " " , same as both above with Ven. Nāgita's request to B VIII, 86  
 Ignoble, tenfold path = wrongness & failure X, 103  
 " " " , whatever based on wrong view, all unpleasant, as bitter seed X, 104  
 " " " , based on ignorance, unwh dhs, no shame & fear of blame X, 105  
 " " " , worn out (nijjara) by Noble wearing out (= Path) X, 106  
 " " " , washed away (dhovana) by Noble washing (= Path) X, 107  
 " " " , purged (virecana) by Noble purgative (= Path) X, 108  
 " " " , vomited (vamana) by Noble emetic (= Path) X, 109  
 " " " , 'what is not Dh & what is not the goal', & v.v. X, 113  
 " " " , wrong view (etc.) = not-Dh; unwh dhs from that = not the goal X, 114  
 " " " , same but expl by Ven. Ānanda after B gone to his dwelling X, 115  
 " " " , same but begins with B defining a wise person by speech X, 116  
 Ignorance (avijjā), involved with all volitions IV, 171  
 " " , ending of, depends on state of mind, simile of pond IV, 178  
 " " , removing the crossbar (of a door) V, 71  
 " " , miserable, compared with collectedness of Himalayas-splitter VI, 24  
 " " , 1st beginning of, cannot be conceived, 5 hindrances = its nutriment X, 61  
 " " , leads the way, then unwh dhs, wrong view ... wrong freedom X, 105  
 Impermanence (anicca), 6 advantages in contemplating VI, 102  
 " " , 7 persons fit for gifts who contemplate & exhaust taints, etc. VII, 16  
 " " of all conditioned - Sineru, trees, rivers, lakes, ocean, etc. VII, 62  
 " " , 'Short is man's life' - 100 years or so, 72,000 meals ... VII, 70

Impermanence (anicca), of whole universe: kingdom, 1000-world-system, world's end, etc. X, 29

Impossible (n'etam thānam vijjati = no such thing is found) I, 15

" , for Noble One to be born in hell, as animal, ghost III, 75

" , for bh no trg in proper conduct to keep Trgs, not these, no virtue, etc. V, 21

" , " know own good or others when 5 hindrances present V, 51

" , formations as permanent, etc. - no conviction conforming with Dh VI, 98-101

" , bh with no faith ... wrong view, no growth/maturity in Dh-Vin, & v.v. X, 82

Impurities (upakkilesa), removal compared with gold III, 100

" " , 4 of moon & sun, 4 of monks - do not shine IV, 50

Inaction, doctrine of (akiriyavāda), 3 sectarian tenets III, 61

" " , Makkhali Gosāla teaches meanest of Dhs III, 135

Incest, of mother & son when gone forth, & B's strong words V, 55

Inspiration (saṃvega), 4 places for the faithful that bring IV, 118

Instruction, marvel of (anusāsana-pāṭihāriyam) III, 60

Insulting outsiders not so bad as insulting fellows in Holy Life VI, 54

Intention as first before wholesome, unwh I, 6

" and thought, their basis, variety, origin, convergence, highpoint, etc. IX, 14

" no need for, in virtuous one 'May I be free from remorse' - naturally so, etc. X, 2

Intoxicants (majja), breaking 5th Precept causes breaking all V, 178

Intoxication (mada), in youthfulness, health, life III, 38

" " , wrong conduct & its result, disrobing III, 39

Intrepidities (vesārajja), 3 of 4 of the Buddha III, 64

" " , 4, concerning: enlightenment, taints, dangers, dukkha IV, 8

Invitation (pavāraṇā) to monks, 'Please say what you need' IV, 79

Iron heated all day and chip flies off & cools down: approaches to Nibbāna VII, 52

Isidatta, householder, lived with his wife & reborn in heavens VI, 44: X, 75

Itch (kandū), bull elephant alone allays, bh secluded allays world's itch (irritation) IX, 40

Jain monks (nigantha) accuse B of meat-eating knowing beast killed for him VIII, 12

" " , with 10 against True Dh: no faith, poor virtue, no shame ... X, 78

Jāṇussoṇi, brahmin, asks on causes of rebirth II, 2

" " , asks how Nibbāna is to be seen here & now III, 55

" " , says offerings should be given to brs III, 59

" " , view 'there is no-one who does not fear death' IV, 184

" " , asks on aims of nobles, brs, householders, women, etc. VI, 52

" " , asks B if he says he lives the Holy Life - its blemishes VII, 47

" " , descent of brs V descent acc to Noble Vin = ceremony V Dh X, 119

" " , same but B expls 10 unwh kamma-pathways X, 167

" " , asks about gifts to ghosts, B teaches wrong/right places X, 177

Jantugāma, where Ven. Meghiya goes for alms IX, 3

Jātibhūmi, where Ven. Dhammika lived & insulted bhs VI, 54

Jatilagāha (uncertain reading), bhnī asks Ven. Ānanda at? IX, 37

Jīvaka Komārabhacca, Dr., how a layman? virtuous? own good? others' VIII, 26

Jotipāla, Teacher, of the past, taught fellowship of Br-world VI, 54

" " - see Sunetta VII, 69

Journeying (cārikām), long & aimless, 5 disadvantages, & v.v. V, 221, 222

" , Dh for one who will go, happiness here/now & in future VIII, 55

Judging (pamāṇa = measuring) others, how one should not X, 75

Kaccāna, Mahā-, Ven., answers questions on quarrels: Why lay with 1., why monk with m.? II, 4  
 " " , distinguishes which 'aged' men to revere II, 4  
 " " , mentioned as meditating all night VI, 17  
 " " , 'wonderful opportunity for knowledge ...' - 6 recollections VI, 26  
 " " , when to approach a Teacher after bhs discuss times to go see T. VI, 28  
 " " , answers Kālī's ? on a quotation from B's words X, 26  
 " " , expls not Dh, not the Goal & Dh and Goal with 10 Kamma-Pathways X, 172  
 Kajaṅgalā, Bamboo Grove, Bhñī of same name expls Great ?s X, 28  
 Kakkata, Ven., senior bh who avoids noise 'as a thorn' to practice X, 72  
 Kakudha, Koliya, Ven. Mahāmoggallāna's supporter V, 100  
 Kālaka, Ven., of him B speaks 10 dhs ': of which not dear, & v.v. X, 87  
 Kālāmas of Kesaputta, encouraged to doubt III, 65  
 Kālī, upāsikā, asks Ven. Mahā Kaccāna to comment on B's words X, 26  
 Kalimbha, Ven., senior bh who avoids noise 'as a thorn' to practice X, 72  
 Kamboja, why women do not go to (for trade etc.) IV, 80  
 Kamma and fruit, possible, impossible I, 15  
 " , simile of seeds bitter & sweet I, 17  
 " , piled up, reborn in appropriate existence I, 23  
 " , 3 causes for origination: greed, aversion, delusion, & v.v. III, 33  
 " , all experience caused by past - wrong view III, 61  
 " , no kamma then no becoming, field, seed, moisture III, 76, 77  
 " , with fruit variably experienable III, 99  
 " , of mind-speech-body unguarded ∴ mind unguarded III, 105  
 " , 3 causes for kammas: greed, aversion, delusion III, 107  
 " , " " " : non-greed, non-aversion, non-delusion III, 108  
 " , origins of in 3 times when desires considered III, 109  
 " , opp. above, know result so dispassion etc. III, 110  
 " , no kamma, no action, no effort - Makkhali's view III, 135  
 " , 4, done with wealth lawfully acquired IV, 61  
 " , 4 known to B: dark with dark result, bright with bright, etc. IV, 231

Kamma, 4 same but with expl, results & rebirth accordingly IV, 232  
 " , same repeated to brahmin Sikha Moggallāna IV, 233  
 " , dark = breaking 5 Precepts + 5 immediacy kammas IV, 234  
 " , as IV, 232 but last expl as Noble 8-fold Path IV, 235  
 " , " " " " " 7 enlightenment factors IV, 236  
 " , carried off & placed in hell: blameable body k. etc. = views, & v.v. IV, 237  
 " , same but afflicting body-speech-mind kammas + views, & v.v. IV, 238  
 " , fruits of serene heart, respect, rid of meanness, share, ask on Dh V, 199  
 " , 3 + 3 causes for origin (= 6 roots) + fruits as rebirths VI, 39  
 " , should be known + origin, diversity, outcome, Cessation, etc. VI, 63  
 " , changing it is the aim of the Holy Life? No, knowing 4 NTs IX, 13  
 " , 5 causes for good, 5 for evil (= 3 roots + no thorough attention, wrong-directed mind) X, 47  
 " , beings are heirs to (etc.), crookedness (as snake, etc.) & v.v. X, 205  
 " , 'not extinct so long as results not experienced'; 10 failures, 10 successes in living X, 206  
 " , as above, then 4 Divine Abidings to jhāna, then Non-returning X, 208  
 " , as cause for heaven & hell, then crookedness as X, 205 X, 209  
 Kamma-pathways (kammapatha), 3 factors wholesome, unwh III, 153-62  
 " " " , unwholesome, corpse (= husband, wife) - like living together IV, 54  
 " " " , 10 unwh and 10 wh for hell & heaven IV, 261-70  
 " " " , 10 unwh, 'descending' from them to Noble Discipline X, 167, 168  
 " " " , each caused by 3 unwh roots, kammic concatenation X, 174  
 " " " , 'accessible, is Dh, not inaccessible' through, X, 175  
 " " " , not-purification & p. through, V br rituals X, 176  
 " " " , crookedness like snake etc. & results, & v.v. X, 205  
 " " " , as 10 tainted failures & 10 successes in living X, 206

Kamma-pathways (kammopatha), as above IV, 261 etc. + 20, 30, 40 dhs X, 210-16

Kandarāyana, brahmin, is told who should be revered II, 4

Kapilavatthu after touring Kosala, no place for B to rest III, 124

" , Nigrodha's monastery, B getting well III, 73

" " , Vappa Sakiya, a Jain, discusses Dh with B IV, 195

" " , noble disciple abides much in 6 Recollections VI, 10

" " , Mahānāma asks how a layman? virtuous? own good? others? VIII, 25

" " , Going-forth of Mahāpajāpatī after refusal & 8 dhammas VIII, 51

" " , B asks Sakyas whether keep Uposatha or not? 'Sometimes ...' X, 46

" " , Mahānāma asks what way of living should be followed? XI, 12

" " , " same after being ill XI, 13

" " , Nandiya asks same. B: 6 dhs + 5 Recollections XI, 14

Kappina, Mahā, Ven., mentioned as meditating all night VI, 17

Kāraṇapāli, brahmin, 'What do you think of B's wisdom?' V, 194

Kāsi & Kosala people, realm of King Pasenadi, impermanent even for him X, 29

Kasiṇa - see Spheres, Kasina

Kassapa Buddha, Gavesi as a disciple, bh, Arahant in his time' V, 180

Kassapa, Mahā, Ven., mentioned as meditating all night VI, 17

" " , on bh who declares Final Knowledge, but conceit learning, etc. X, 86

Katissaha, Ven., senior bh who avoids noise 'as a thorn' to practice X, 72

Kesaputta, a town in Kosala where lived intelligent Kälāmas III, 65

Kesi, horse-trainer, asks B about training men IV, 111

Khemā, Ven., declares Final Knowledge to B VI, 49

Khemā, Bhñī, as standard or measure for bhñis II, 12; IV, 176

Khujuttarā, standard for laywomen II, 12; IV, 176

Killing humans, much worse result than fisherfolk, hunters have VI, 18

Kimbila, Ven. (see 1st 2 entries of next heading)

" " , same?: No reverence (primacy) - B, Dh, S, Trg, collectedness, etc. VII, 56

Kimbilā, Bamboo Grove, Ven. Kimbila asks why True Dh does not last V, 201

Kimbilā, Bamboo Grove, Ven. Kimbila asks why Dh disappears: No reverence VI, 40

Kimikālā River, where Ven. Meghiya sees good meditation place IX, 3

King (rāja), must remember 3 places III, 12

" " , similes of poverty, crown prince, king, to explain longing III, 13

" " , even universal just emperor must have co-regent III, 14

" " , universal just emperor (cakkavatti), 4 marvellous things IV, 130

" " , revolves wheel (= rules) by 5: knows cause, Dh, moderation, etc. V, 131

" " , eldest son of, revolves wheel (as above) = Ven. Sāriputta V, 132

" " , as III, 14 but + right livelihood & village to mind, speech, body V, 133

" " , lives where he has conquered: well-born, rich, army, ministers, fame V, 134

" " , eldest son, makes rule his aim with: well-born, handsome, etc. V, 135

" " , same but aims at viceroyalty (uparajja): diff qualities V, 136

" " , petty kings are feudatories of imperial k., so Diligence VI, 53

" " , as above X, 15

Kingship over men, miserable compared to heavenly bliss III, 70

" " , same, long lives of sensuality-realm devas VIII, 42, 43, 44, 45

Knower (-ññū), king as, cause, Dh, moderation, (right) time, assembly V, 131

" " , bh as, of Dh, meaning, self, moderation, (right) time, assembly, good/bad people VII, 64

Knowing, 4 ways, keenly, in detail, led onwards, words highest IV, 133

" , 4 things about a person, with 4: living together etc. IV, 192

Knowledge, true (vijjā), 2 things partake of (See also True Knowledges) II, 3

" " , 3, brahmin version V the Buddha's III, 58

" , direct (abhiññā) 6, when no 5 hindrances, like pure gold V, 23

" , final (aññā), declared but no allusion to self VI, 49

Kokālika, Ven., reviles Vens. Sāriputta & Moggallāna - and results X, 89

Koliyas, Kakkarapatta town, what Dh for laity, happy now & future? VIII, 54

Koliyas, Sajjanela town, Suppavāsā gives food to B IV, 57  
 " , Sāpūga town, Ven. Ānanda teaches 4 efforts for purity IV, 194  
 Koravya, King, and his king-banyan Suppatittha (Steadfast) VI, 54  
 Kosala, on tour in, B smiles, story of Gavesi V, 180  
 " " " , fisherman selling fish - no power ∵ evil indifference, worse killing humans VI, 18  
 " " " , at Dāndakappaka, on Devadatta's sure fate VI, 62  
 " " " , B sees great fire & teaches bhs danger of unchastity - strong! VII, 68  
 " " " , B on noise, homage & bhs not living well VIII, 86  
 " " " , at Nālakapāna, Ven. Sāriputta teaches when B tired X, 67, 68  
 Kosambi, Ghosita's monastery, lay Ājīvaka asks about Dh III, 72  
 " " " , why women not in assemblies engage in business, travel? IV, 80  
 " " " , Ven. Ānanda teaches Dh to infatuated bhni IV, 159  
 " " " , " " teaches 4 ways of declaring Arahantship IV, 170  
 " " " , 4 causes for delight of an evil bh seeing schism IV, 241  
 " " " , Kakudha tells about Devadatta's ambition V, 100  
 " " " , Ven. Ānanda asks about 5 ways Sangha can live comfortably V, 106  
 " " " , " " sees Ven. Udayi teach Dh; B's 5 dhs for this V, 159  
 " " " , " asks B if bh can be distinguished by years (Rains) alone VII, 40  
 " " " , devatā appear to Ven. Anuruddha; B tells how women born so VIII, 46  
 " " " , Ven. Ānanda discusses how can be only eye but no form-base IX, 37  
 " " " , Ven. Ānanda tells Ven. Kāludāyi what is crowd & escape from IX, 42  
 Kotthita, Mahā-, Ven., asks about what remains after Cessation IV, 174  
 " " " , mentioned as meditating all night VI, 17  
 " " " , cautions Ven. Citta Hatthisāriputta not to interrupt Dh VI, 60  
 " " " , questions Ven. Sāriputta on aim of Holy Life and kamma IX, 13  
 Kuddālaka, Teacher, of the past, taught fellowship of Br-world VI, 54

Kuddālaka - see Sunetta VII, 69  
 Kumāri's Question (= S.IV.3.5) + strange answer on Kasinas X, 26  
 Kusināra, Mallas' Sāla Wood, B tells bhs to ask if any doubts IV, 76  
 " , Wood of Offerings, bh attached or not to food III, 121

Lake fills, not right to say 'Never see bottom again' - decline 2nd jhāna VI, 60  
 " , elephant can play (= meditation in forest) but not small animals (no collectedness) X, 99  
 Lamentation, madness, childishness = sing, dance, laugh among bhs III, 103  
 Laughter displaying teeth = childishness for a bhikkhu III, 103  
 Layman (upāsaka), break precepts cause shyness, & v.v., self-confidence V, 171  
 " " , no self-confidence in household life V, 172  
 " " , thrown into hell/heaven by breaking/keeping precepts V, 173  
 " " , outcaste of, ∵ 5: no faith, poor virtue, luck-bringing-ceremonies, etc. V, 175  
 " " , Gavesi's gradual trg leading others, to bh & Arahantship V, 180  
 " " , 7 dhs for decline of: doesn't see bhs, neglects to hear Dh, etc. VII, 27  
 " " , 7 dhs for faults of, perfections of, deterioration, progress of VII, 28-30  
 " " , with 8, S may turn down bowl towards (not accept offerings from) VIII, 87  
 " " (and women) may make known lack of faith in bh with 8 VIII, 88  
 Laymen & laywomen, pre-eminent disciples I, 14  
 Laywomen (upāsikā), list of, but no attainments etc.! (Was this lost?) VIII, 90(a)  
 " , as though thrown into Hell by 10 dhs (unwh kamma-paths), & v.v. X, 203  
 Laziness (kusita), 8 reasons for bhs', + 8 for great effort VIII, 80  
 Learned, greatly (bahussuta) = practising even Dh of 4 lines IV, 186  
 Legal process (adhibarapa), faults on both sides II, 2  
 " " , quarrelling, at peace within or not II, 6  
 " " , 7 ways of settling (as in Pātimokha) VII, 80  
 Liberations (vimokha) 8, 'percipient of form in himself ...' VIII, 66  
 Licchavis, 500, invite B to shrine, talk on 5 treasures V, 143  
 " , taught 7 dhs for non-decline VII, 19  
 Lights (āloka) 4, moon, sun, fire, wisdom is best of them IV, 143  
 Line drawn on water quickly vanishes = so life impermanent VII, 70  
 Lion, simile of = Tathāgata who shakes up devas IV, 33  
 " , king of beasts mindfully arranges body when lies down IV, 244

Lion, strikes animal then with care, as B teaches Dh V, 99  
 " , and lion's roar thrice: 10 powers of Tathāgata X, 21  
 Lion's roars (sīhanāda), 3, three of 4 intrepidities III, 64  
 " " , of 6 Tathāgata-powers of a Tathāgata VI, 64  
 " " , of Ven. Sāriputta when he was falsely accused IX, 11  
 Listening to Dh, 3 persons III, 30  
 " " , faithful person desires to III, 42  
 " " , must be able to penetrate letter/spirit III, 43  
 " " , 4 advantages of + learning, rebirth in devas IV, 191  
 " " , 5 factors for so that 'one enters wholesome dhs rightly' V, 151  
 " " , same with diff sets of 5 factors V, 152, 153  
 " " , 5 advantages of: hears what hasn't been heard, etc. V, 202  
 " " , 6 advantages of timely hearing & timely investigation (when sick) VI, 56  
 " " , cannot enter surety of wholesome dhs if with 6 VI, 86  
 " " , same = 5 immediacy kammas as done + poor wisdom VI, 87  
 " " , same = not want to listen, not attentive, etc. VI, 88  
 " " , 5 advantages: B is dear to Dh-teacher, etc. IX, 4  
 Living together (sannivāsa), of the true-hearted & the false II, 6  
 " " (samvāsa), 4, corpse with corpse, corpse with goddess, etc. IV, 53  
 " " , same but corpse = one with 10 unwholesome kammas IV, 54  
 " " , virtue can be known by + dealings, misfortune, conversation IV, 192  
 Lodgings (senāsana), with dhs good for exhausting taints: not too far/near, etc. X, 11  
 Log from cremation pyre dung-smeared - no Dh practice IV, 95  
 " , can be seen as earth-element etc. by one with ability VI, 41  
 Longevity (āyussa), 5 dhs against: 'Doer of what is not beneficial', etc., & for V, 125  
 " " , same: 'of poor virtue & a bad friend', & for V, 126  
 Loss, of relatives, wealth, fame, wisdom I, 8

Loss, of 1st 2 above + by disease = not hell: of virtue, view = hell V, 130

Lotus, the B compares himself to an unsoiled l. IV, 36  
 " , blue and white for different Noble Ones IV, 87, 88, 89, 90  
 " , of a layman: faith, virtue, no belief in luck, omens, etc. V, 175  
 " , as IV, 36 above, Tathāgata's mind is free from 10 dhs X, 81

Loving-kindness (mettā), a moment of I, 6  
 " " , suffusing the 4 royal families of snakes etc. IV, 67  
 " " , radiating, jhāna, deva rebirth, but disciple to Nibbāna IV, 125  
 " " , same but with insight so reborn in Pure Abodes IV, 126  
 " " , of mind-speech-body actions among Abodes of Comfort V, 105  
 " " , 1st of 5 ways to get rid of resentment V, 161  
 " " , last of 5 dhs to establish in oneself before reproving another V, 167  
 " " , 1st 3 of 6 things to be remembered, by body, speech, mind VI, 11, 12  
 " " , 'freedom of mind by l.-k. but still ill-will' - impossible! VI, 13  
 " " , cultivated by B (past life) for 7 years; immense fruits VII, 58(b)  
 " " , 8 advantages: 'one wakes happily ... not fire ... + Brahma-world' & verses VIII, 1  
 " " , 11 advantages: 'one wakes happily ... Brahma-world if not higher' XI, 16

Luck (maṅgala) -bringing ceremonies, & omens = 'Outcaste' layman V, 175

Lust (rāga), fire of, causes bad sleep III, 34  
 " " , causes depopulation by murder, famine, non-humans III, 56  
 " " , for direct knowledge of: 4 foundations of mind-fulness IV, 271  
 " " " " : 4 right efforts IV, 272 (271)  
 " " " " : 4 bases of ability (iddhipāda) IV, 273 (271)  
 " " " " + other defilements (manufactured suttas) IV, 274- (271)  
 " " , 10 similes for its dangers (as Majjhima Sutta 22) V, 76  
 " " , 6 dhs for direct knowledge of: 6 things Unexcelled VI, 152  
 " " , same: 6 Recollections - of the B ... of devas VI, 153

Lust (rāga), same: 6 Perceptions - impermanence, of dukkha in imperm., etc. VI, 154  
 " " , for full knowledge, exhaustion, abandonment, etc. (manufactured!) VI, 155-81  
 " " , same, but 7 dhs = factors for Enlightenment (+ more manufactured) VII, 92 ff  
 " " , same, but 8 Path-factors, etc. VIII, 91-3  
 " " , " , but changing as VI, 155 ff VIII, 94-120  
 " " , " , but other defilements, aversion ... negligence VIII, 121-600  
 " " etc., the usual manufactured suttas at end of Book IX, 93-  
 " " " " " " " " " " X, 217-19  
 " " " " " " " " " " XI, 24-  
 Lustres (pajjota) 4, moon, sun, fire, wisdom = best of them IV, 145  
 Lute, simile of, how effort should be balanced VI, 55

Madhurā, on highway between M. and Verañja IV, 53  
 " , 5 disadvantages: uneven, dusty, dogs, malicious spirits, alms hard V, 220  
 " , Gundā Grove, who is venerable? By age? Or by freedom from sense-desires? II, 4  
 Magadha, Kallavālamutta village, Ven. Mahā Moggallāna drowsy VII, 58  
 " , Nālaka village, Ven. Sāriputta explains dukkha/ sukha X, 65  
 Magician (māyāvi), B as, with a 'converting magic' IV, 193  
 Mahāli Licchavi, asks cause & conditions for good/evil kamma, 5 for each X, 47  
 Mahānāma Sakiya, asks collectedness 1st then wisdom? or v.v.? III, 73  
 " , seeks lodging for B, finally lodges him with Bharandu III, 124  
 " , asks what Noble Disciple abides much in = 6 Recollections VI, 10  
 " , asks how one is a layman? virtuous? own good? others'? VIII, 25  
 " , asks which way to live? B: 5 dhs + 6 Recollections XI, 12  
 " , as above but M. has just been ill XI, 13  
 Mahāpajāpatī Gotamī, asks for Going-forth, & finally does, 8 dhammas VIII, 51  
 " , asks for brief Dh: connected with lust, not lustless VIII, 53  
 Makkhali (Gosāla) as source of loss for many I, 18  
 " , teaches inaction, excludes the Buddhas III, 135  
 Mallas at Uruvelakappa, how renunciation seems a precipice for householders IX, 41  
 Mallikā, Queen, asks about women: ugly, poor, fair, rich - why? IV, 197  
 " , dies & B teaches 5 Not to be Got: nature to decay, not decay, etc. V, 49  
 Mālunkyaputta, Ven., when old asks B for exhortation IV, 254  
 Mangoes, 4, unripe looks ripe etc. IV, 106  
 " , when cutting stalk all mangoes cut, so Diligence VI, 53  
 Mantras, secret not open III, 129  
 Māra cannot get at bh in jhāna; when bh to (subtle) form, M is blind IX, 39  
 Marriage, the worst, best, latter exemplified by Nakula's parents IV, 53, 54, 55  
 " , how girls should train in 5 qualities when married V, 33  
 Marvels (pātihāriya), 3, magic, mind-reading, teaching III, 60

Marvels (pātihāriya), with these 3 best among devas & men III, 140  
 Mastery, stages of (abhibhāyatana) 8, all impermanent X, 29  
 Material (āmisa) and dhamma, gifts etc. to compassion II, 13  
 " " " , greetings etc. to abundances II, 14  
 Maturity (paripakka), 5 + 4 dhs for m. of mind-freedom IX, 3  
 Meanness (macchariya), 5, lodgings, families, gains, fame, Dh V, 254  
 " " , 5, as above (+ Dh!) when abandoned 4 foundation mindfulness developed IX, 69  
 Means (upanisā), destroyed is/fulfilled is, causal sequence V, 24, 168; VI, 50; VII, 61; VIII, 81; X, 3; XI, 3-5  
 Measuring (pamāṇa) by form, voice (sound), roughness, Dh IV, 65  
 Meat, slice of, soon gone in hot iron pot = so life impermanent VII, 70  
 " , Jain monks accuse B of knowingly eating from specially killed beast VIII, 12  
 Medicines: ghee, butter etc. + salt, stores of = 4th jhāna VII, 63  
 " , fermented urine, like butter ... sugar pieces for Great Man VIII, 30  
 'Meditation like an excellent horse, not like a colt' XI, 10  
 Meditation path (caṇikamana), 5 advantages of V, 29  
 Meditators should praise Dhamma-experts & v.v. VI, 46  
 Meghiya, Ven., as B's attendant, wants to go off to meditate IX, 3  
 Men (purisa), 3 colts among, speed, beauty, proportions III, 137  
 " , excellent thoroughbred, 4, hears, sees, kin or self - ill/dead IV, 113  
 Mental training, higher (adhicitta), attend to 3 items III, 100  
 Merchants, sea-going, take land-sighting bird with them VI, 54  
 Merit (puñña), pointing out Dh as such, not-Dh as such I, 11  
 " " , much from faith, gifts, those fit for offerings III, 41  
 " " , by mind-speech-body supporting good monks III, 46  
 " " , outflows (abhisanda) of, giving requisites to meditative bh IV, 51  
 " " " , by faith in 3 Gems plus pure virtue IV, 52

Merit (*pūñña*), outflows of (*abhisanda*) as IV, 51, with hut & bed-bench V, 45  
 " " , much in 5 ways when virtuous monks approach family V, 199  
 " " , 'Do not be afraid of m.' = happiness VII, 58b\*  
 " " , 3 ways of making, giving, virtue, meditation, results of practising 1st 2 VIII, 36  
 " " , 8 outcomes (*abhisanda*) of = 3 refuges + 5 gifts of non-fear (= Precepts) VIII, 39  
 Middle (*majjhima*) practice V sensual & mortification III, 151  
 " " " = 4 right efforts, 5 faculties, 7 enlightenment factors III, 152  
 " (majjhe), 2 extremes & seamstress? Many answers VI, 61  
 Migāra Rohaneyya, very wealthy: B teaches 7 treasures VII, 7  
 Migakālā, Upāsikā, asks why celibate/non-c. have same fruit VI, 44; X, 75  
 Mind (*citta*), undeveloped/developed, disadv./advantages I, 3  
 " " , untamed/tamed, unguarded/guarded I, 4  
 " " , corrupt/clearly confident I, 5  
 " " , ill-directed/well-directed I, 5  
 " " , luminous, with and without defilements I, 5-6  
 " " , like an open sore, like lightning, like a diamond III, 25  
 " " , defiled, cleansed by recollections during Uposatha III, 70  
 " " , leads the world, world in its power IV, 186  
 " (ceta), 5 wildernesses of (*khila*): doubts about B, Dh, S, etc. V, 205  
 " (cetasa), bondages 5, lust, own body, forms, over-eating, deva-rebirth V, 206  
 " , understanding by encompassing mind with mind VI, 62  
 " , with 7 dhs a bh turns mind in his own power, not turned by it VII, 38  
 " , if not knowing others' minds then must know one's own X, 51  
 Mind-reading (*ādesanā-pāṭihāriya*), 4 methods III, 60  
 Mindfulness (*sati*), foundations of, practised for finger-snap I, 20  
 " " , 4 reasons for diligent, guarding mind for own sake IV, 117

\* Not separately numbered, though it should be, in P.T.S. text.

Mindfulness (*sati*), 5 dangers of confused so that sleeps: s. badly, wakes b., etc. V, 210  
 " " of death, how practised by bhs slackly & earnestly VI, 19  
 " " " , bh reflects 'many chances for death' VI, 20  
 " " as 6th of bases for recollection VI, 29  
 " " of body etc., not if do not give up: delight in work, talk, sleep, company etc. VI, 117-30  
 " " , various obstructions to practising Dh abandoned then m. IX, 63-72  
 " " of the body, many advantages I, 21  
 Misrepresent Gotama? 'Only give to me ...' III, 57  
 Misrepresent Tathāgata, maliciously & poorly understood II, 3  
 " " , what He said not said, not said He said, & v.v., II, 3  
 " " , suttas needing explanation 'explained already', & v.v. II, 3  
 Moat of frontier city = shame (*hiri*) of body, speech, mind, bad conduct VII, 63  
 Moggallāna, Mahā, Ven., as standard for a bh II, 12; IV, 176  
 " " , Ven. Sāriputta asks which way of practice used? IV, 167  
 " " , asks which way Ven. Sāriputta used? IV, 168  
 " " , discusses with Vappa Sakiya (a Jain) about taints IV, 195  
 " " , usually helps settle legal processes in S IV, 241  
 " " , informs B of Devadatta's ambitions V, 100  
 " " , mentioned as sitting in meditation all night VI, 17  
 " " , " with Ven. Sāriputta as heading S for 6-part offering VI, 37  
 " " , " " " as listening to Nandamātā VII, 50  
 " " , as Brahmā Tissa tells which devas know freed & not freed VII, 53  
 " " , drowsy & nodding: 7 methods to cure VII, 58  
 " " , 'sees' impure bh at Uposatha and ejects him VIII, 20  
 " " , teaches on bhs who declare Final Knowledge but still have defilements X, 84  
 " " , reviled by Ven. Kokālika X, 89  
 Moliya Sīvaka, wanderer, asks how Dh 'to be seen here & now ... wise' VI, 47  
 Money (wealth), friend offers to f., 'Dig here' but none-same boaster X, 85

Monks (samana), 4 kinds: unshaken, blue lotus, etc.  
 IV, 87, 88, 89, 90  
 " " , 4 found 'here' not in others' teachings, fetters & Noble Ones IV, 239  
 " " , who follows a Teacher (pacchā-s.), 5 reasons for not V, 112  
 " " , 5 dukkhas of: discontent 4 requisites + dissatisfied (sex) V, 128  
 " " , their aim, quest, mainstay, desire, ideal (= Nibbāna) VI, 52  
 " " -dhamma: does not become angry at anger, etc. VI, 54  
 " " -perception, idea (saññā), 1st 3 of 10 dhs ripen 7 others X, 101  
 Monks - see also Bhikkhu, Bhikkhus  
 Monks & brahmins, 4 impurities: drink, sex, money, livelihood IV, 50  
 " " " , their strength (in list of 8) = patience VIII, 27  
 Moon's waning/waxing = reputation if with/without biases IV, 17-19  
 " " , every day of dark half, so bh/bhnī not cutting bondages X, 14  
 " waxing ... v.v. of above X, 14  
 " radiance, chief among the stars, so diligence with wholesome dhs X, 15  
 " waxing = no faith in wholesome dhs, waxing = have faith X, 67, 68  
 Moral conduct, morality (sīla) - see Virtue  
 Mortification of body, various practices opp to Middle III, 151, 152  
 " " " , cannot cross the flood ∵ of IV, 196  
 " " " , in detail as description of self-tormentor IV, 198  
 Mother & father, can never repay, only by Dh II, 4  
 " " " , where honoured by children, that family is like Brahmā III, 31  
 " " " , same, but 'with the devas of old' added IV, 63  
 " " " , desire a son ∵ 'he will help us who helped him ...', etc. V, 39  
 Mountain stream hurrying on = so life is impermanent VII, 70  
 Mugapakkha, Teacher, of the past, taught fellowship of B-world VI, 54  
 " " , much merit to insult (see Sunetta) VII, 69  
 Multitude (bahujana), diff with bhs = renunciation IX, 41  
 Munda, King, his grief over his Queen's death & cure V, 50

Nādika, Brick Hall, B teaches carpenter how to give VI, 59  
 " " " , how bhs cultivate mindfulness of death slackly & ardently VIII, 73  
 " " " , B teaches Ven. Sandha 'meditate like excellent horse not like colt' XI, 10  
 Nāgita, Ven., B's attendant when noisy brs come V, 30  
 " " , same but B speaks of bhs' dwellings, approved/not VI, 42  
 " " , same VIII, 86  
 Nakula's father & mother as ideal marriage partners IV, 55, 56  
 " " ill & N.'s mother cures with Dh VI, 16  
 " mother taught how women reborn as beautiful-body devatā VIII, 48  
 Nālakagāmaka, Ven. Sāriputta explains what is dukkha/sukha X, 65  
 Namo tassa Bhagavato Arahato Sammāsambuddhassa V, 194  
 Nanda, Ven., lives Holy Life ∵ guards senses, eats moderately, wakeful, etc. VIII, 9  
 Nandaka, Ven., talks with Sālha III, 66  
 " " , gives Dh-talk while B waits for end, B talks, Ven. N. explains IX, 4  
 Nandamātā Velukantakiyā, standard for laywomen II, 12; IV, 176  
 " " , establishes offering with 6 parts: B's explanation VI, 37  
 " " , 7 wonderful and marvellous things about her VII, 50  
 Nandiya, upāsaka, follows B to Sāvatthi & taught 6 dhs + 5 Recollections XI, 14  
 Nārada, Ven., teaches King Munda on 5 Not-to-be-Got V, 50  
 Natural (dhammatā), of progress in Dh with no need to will X, 2  
 Negligence (pamāda), as source of unwholesome I, 6  
 " " , as a great loss I, 9  
 Nibbāna, to be seen here and now? III, 55  
 " (pari-), with toil now or at death, without toil now/death IV, 169  
 " , beings attain ∵ know perceptions lead to deterioration, stability, etc. IV, 179  
 " , laymen who 'have gone to the End, seen the Deathless' VI, 131-51  
 " , 7 destinations or ways of approaching N. VII, 52  
 " , 'Bliss is this N.' explained with reference to happiness & jhāna IX, 34  
 " , to be seen here & now? = experience jhānas, formless & Cessation IX, 47  
 " , = as above IX, 48

Nibbāna, complete (parinibbāna) = as above IX, 49  
 " , certain/sure (tadaṅganibbāna) = as above IX, 50  
 " , as Dhamma seen now (diṭṭhadhammanibbāna) = as above IX, 51  
 " , is cessation of becoming, perceived by Ven. Sāriputta X, 7  
 " , highest during lifetime (paramadiṭṭhadhammanibbāna) - see D.1 X, 29  
 " , how enlightened ones (B & Ven. Sāriputta) agree on XI, 7(-8)

Nigantha Nāṭaputta (= Mahāvīra), 'omniscience' of IX, 38

Nikāṭa, Ven., a senior monk who avoids noise to practise X, 72

Noble disciple (ariyasāvaka), instructed, knows as it is luminous mind I, 6  
 " " , has 4 assurances about kamma & rebirth III, 65  
 " " , sees Dh like sun flaming in autumn III, 92  
 " " , gains formless states & no return V ordinary man III, 114  
 " " , has 4 outflows of merit by gifts to meditative bhs IV, 51  
 " " " " " by faith in 3 Gems + pure virtue IV, 52  
 " " , meditates, Brahma-world, Nibbāna V ordinary man IV, 123  
 " " , grieves not at decay, disease, death, exhaustion, destruction V, 48  
 " " , contemplates how all beings decay, diseased, die, change, kamma V, 57  
 " " , 'partakes of the essence & excellence' by growing in 5 V, 63  
 " " , same but for woman V, 64  
 " " (layman), has not 5 when enjoys seclusion's rapture V, 176

Noble Discipline (ariyavinyasa), 3 true knowledges (vijjā) in III, 58  
 " " , non-purification & p. in, V br rituals X, 176

Noble knowledge & insight, none if 6: forgetful, no awareness, etc. VI, 77

Noble lineages (ariyavamsa), 4: robes, almsfood, lodging, meditation IV, 28

Noble Ones (ariya) and fetters destroyed III, 85, 86, 87  
 " " , described as unshaken, blue lotus, white l., etc. IV, 87, 88, 89, 90  
 " " , & fetters: more immediate, re-arise, being - 4 persons IV, 131  
 " " , reviling, 5 dangers for bh: defeat, other bad offence, disease, etc. V, 211

Noble Ones (ariya), do not go to bad destiny - 9 types of Noble Ones IX, 12  
 " " , 10 disasters (attains not unattained, falls from attained, etc.) from reviling X, 88  
 " " , how Ven. Kokālika came to disaster by so doing X, 89

See also Reviling Noble Ones (ariyūpavāda)

Noble Path, Tenfold, 10 dhs, right view ... right freedom X, 121-66

Noble Truths (ariyassacca), 4, the Dh taught by the Buddha III, 61

Noble washing brings freedom from rebirth, bone-washing only ceremony X, 107

Noble ways of living (ariyavāsa), 10, a list, then details X, 19, 20

'No dhamma is fit to be clung to' (sabbe dhammā n'ālam abhinivesāya) VII, 58

Noise, B does not approve noisy laymen with gifts V, 30; VI, 42; VIII, 86  
 " , as a thorn to jhāna: B on 10 thorns X, 72

Non-greed, non-aversion, non-delusion, 3 causes of kammas III, 108

Non-returner (anāgāmi), cannot realise if not give up 6 VI, 65

Not True Dhamma (asaddhamma), 7, no faith, shame, fear of blame, etc. VII, 89

Nothingness (ākiñcañña); 'I am not anywhere anyone's owning ...' IV, 185

Not-self (anattā), 6 advantages in contemplating in all dhs VI, 104

Not-to-be-Got - see Got, Not-to-be-

Nurse, not fit to be: 'Can't prepare medicine', etc. - 5 dhs, & v.v. V, 124

Nutriment (āhāra), of ignorance, craving ... listening to wrong Dh X, 61, 62  
 " " , 10, for 10 wished for dhs: energy is n. for gaining wealth ... X, 73

Obstructions, 3, to doer of merit, recipient, own mind  
III, 57

Ocean, great (mahāsamudda), includes all streams, so body-mindfulness I, 20

" " " , as cannot be measured, so merit cannot IV, 51

" " " , cannot measure, so merit not when having given to meditator V, 45

" " " , " " , so merit of one who gives 6-part offering VI, 37

" " " , dried up by 5th sun = impermanence VII, 62

" " " , 8 excellences of: slopes gradually, not overflow, etc. VIII, 19, 20

" " " , all rivers (Ganges etc.) flow into, so diligence among wholesome dhs X, 15

Offences (āpatti), three pairs II, 11

" " , 4 fears of, defeat = capital punishment, compare secular punishments IV, 242

Offerings (dakkhina): purity/imp. of offerer/receiver IV, 78

" " , 3 parts of giver + 3 of receiver = great merit VI, 37

Offerings - see also Giving

Omniscience (sabbaññu) of Jain leader Mahāvīra III, 74

Opposites, 4 pairs: last is Dh of true & Dh of the evil IV, 47

Ordinary man (puthujjana) - see People, ordinary

Outcaste layman (upāsakacanḍāla), believer in omens, ceremonies V, 175

" , brahmin - one who does as he likes V, 192

" , boy or girl begging humbly, so mind without ill-will IX, 11

Outflows (abhisaṅda) of merit by gifts to meditative bhs IV, 51

" " " " , by faith in 3 Gems plus pure virtue IV, 52

Pacetana, King, and chariot-maker, a Jātaka not in Jātaka III, 15

Pahārāda, Asura king, tells of 8 excellences of great ocean VIII, 19

Pacīcālacanda, deva, verses (S.II.1.7) quoted IX, 42

Panditakumāraka Licchavi, approve Ven. Ānanda's words? III, 74

Pankadhā, district in Kosala, Kassapa bhikkhu dissatisfied III, 90

Parasitic creeper (māluva) = unwholesome roots III, 69

Pārāyana (Sn 976 ff), 'Way to the Beyond' chanted by Nandamātā VII, 50

Parents - see Mother & Father

Pasenadi, King of Kosala, Queen Mallikā dies & B teaches 'Not to be Got' V, 49

" " " " , his elephant Seta causes people to say 'Nāga!' VI, 43

" " " " , loving devotion of to B and 10 praises of him X, 30

Path (magga), eightfold, part of unrefuted, unblamed Dh III, 61

" " " , overcomes fears mother for son, etc. III, 62

" " , tenfold, wrong & right X, 103

" " " , with simile of seeds, bitter (= wrong) produce bitter fruits, & v.v. X, 104

" " " , 'from right view there is right intention ...' etc. - simile of dawn & sun X, 121

" " , noble & ignoble, each tenfold X, 145

Patience/impatience (khanti, ak-), 5 advantages/dangers V, 215, 216

Pātimokkha, 'devoted to virtue you should dwell' & 4 postures IV, 12

" , B does not recite ∵ impure bh, allows bhs to recite VIII, 20

" , 10 reasons why appointed, 10 why suspended X, 31

" , as basis for fulfilling a bh's 10 wishes X, 71

Pāvā, the smith Cunda's mango grove, B teaches on purity X, 176

Penetrative discourse on sense-desires, feelings, etc. VI, 63

People, uninstructed ordinary (puthujjana), 3 fears for III, 62

" " " " , VB 's disciples in deva-realms IV, 123

" " " " , cannot be 'end-makers' until know and see IV, 175

" " " " , grieve at decay, disease, death, exhaustion, destruction V, 48

" " " " , 'Now it's time to do in the world!' but don't know timely/not VIII, 29

Perception (*saññā*), leading to decline, stability, distinction, penetration IV, 179  
 " " , 5: unattractiveness, death, danger, etc. have Deathless as goal V, 61  
 " " , 5: same: impermanence, non-self, death, food-repulsiveness, etc. V, 62  
 " " should be known + origin, diversity, outcome, cessation, etc. VI, 63  
 " " , 7: unattractive, death, repulsiveness of food, etc. = Deathless VII, 45  
 " " , 7, same, expl with relation to sex & simile of cock's feather in fire VII, 46  
 " " , 9: as VII, 45 + abandoning & passionlessness = Deathless IX, 16  
 " " , 4 modes of, highest = 'there is nothing' but impermanent X, 29  
 " " , 10, if made to grow, have great fruit, have Deathless as goal X, 56  
 " " , 10, as above but with some decayed corpses X, 57  
 " " , 10, for curing disease: impermanence, not-self, etc. X, 60

Persons (puggala), 3, longs not, longs, free from longing III, 13  
 " " , 3, testified with body, won to right view, freed by faith III, 21  
 " " , 3, like 3 sick men III, 22  
 " " , 3, piles up kamma afflicting, not affl., mixed, & rebirth III, 23  
 " " , 3, most helpful in Refuges, 4 Truths & exhausting taints III, 24  
 " " , 3, mind like open sore, like lightning, like diamond III, 25  
 " " , 3, not to be followed, to be f., to be f. with reverence III, 26  
 " " , 3, shunned as loathsome, be indifferent to, revered III, 27  
 " " , 3, dung-speaker, flower-sp., honey-sp. III, 28  
 " " , 3, blind, one-eyed, two-eyed III, 29  
 " " , 3, overturned wisdom, scattered w., comprehensive w. III, 30  
 " " , 3, hypocrite, slanderer, 'lust-not-harmful-er' III, 111  
 " " , 3, rare in world: Buddha, Dhamma-teacher, grateful III, 112  
 " " , 3, easily; with difficulty measured, immeasurable III, 113  
 " " , 3, attain 1st 3 formless states, ordinary man V disciple III, 114

Persons (puggala), 3, carved on rock, earth, water, and anger III, 130  
 " " , 4, with stream, against, stands fast, crossed over IV, 5  
 " " , 4, little learning no practice, lit. learn, prac. & v.v. IV, 6  
 " " , 4, regard anger, depreciation, gain, honours but not True Dh IV, 43  
 " " , 4, measures by form, sound (voice), roughness, Dhamma IV, 65  
 " " , 4, lustful, hateful, deluded, conceited IV, 66  
 " " , 4, dark to dark, dark to light, light to dark, light to light IV, 85  
 " " , 4, low & will be low, low & will be high, etc. IV, 86  
 " " , 4, monks, unshaken, blue lotus, white l., most excellent IV, 87, 88, 89, 90  
 " " , 4, demon with d. following, d. with deva following, etc. IV, 91  
 " " , 4, calm mind no insight, insight no calm mind, neither, both IV, 92  
 " " , 4, same, what not gained make effort for, turban simile IV, 93  
 " " , 4, " , enquiries that should be made 'How to do?' IV, 94  
 " " , 4, practises neither for own benefit nor others', others' not own, both, neither IV, 95  
 " " , 4, practices for own not others', others', both, neither IV, 96  
 " " , 4, same, different explanations, learns oneself not to teach, etc. IV, 97  
 " " , 4, " , combination of above IV, 98  
 " " , 4, " , on 5 Precepts, practices oneself not incite others, etc. IV, 99  
 " " , 4, like raincloud thunders (= speaks) but no rain (= action), etc. IV, 101  
 " " , 4, same but thunder = thorough learning, rain = know 4 NTs IV, 102  
 " " , 4, like vessels, empty & covered, full & open IV, 103  
 " " , 4, pools of water, shallow looks deep, etc. IV, 105  
 " " , 4, mangoes, unripe (= good deportment), looks ripe (= know 4 NTs), etc. IV, 106  
 " " , 4, rats, dig hole but doesn't live in it (meaning as above) IV, 107  
 " " , 4, bulls, fierce to own cows not others, Teacher fierce to, etc. IV, 108  
 " " , 4, trees, sapwood ringed by s., by heartwood, so person & followers IV, 109

Persons (puggala), 4, snakes, venomous (= quick to anger), not fierce (= anger lasts not) IV, 110  
 " ", 4, each of 4 jhānas and reborn accordingly, differences IV, 123  
 " ", 4, same but insight applied & reborn in Pure Abodes IV, 124  
 " ", 4, loving-kindness radiation, reborn (as IV, 123) but disciple to Nibbāna IV, 125  
 " ", 4, " ", same but insight & reborn Pure Abodes IV, 126  
 " ", 4, 3 fetter groups: more immediate, re-arising, being IV, 131  
 " ", 4, answers exactly not freely, fr. not ex., both, neither IV, 132  
 " ", 4, knowing keenly, knowing by detail, led onwards, words only IV, 133  
 " ", 4, fruit of effort not (past) kamma, & v.v., both, neither IV, 134  
 " ", 4, blameworthy, very blameworthy, slightly blameworthy, blameless IV, 135  
 " ", 4, not complete in 3 Trgs, complete in 1st, in 1st 2, in all 3 IV, 136  
 " ", 4, same but 'does not regard or give importance to' all 3, etc. IV, 137  
 " ", 4, body subdued not mind, & v.v., both, neither, on bhs IV, 138  
 " ", 4, with toil Nibbāna now or at death, without toil now/death IV, 169  
 " ", 4, ending of existence-groups & ignorance, can/cannot IV, 178  
 " ", 4, self-tormentor, other-t., both, neither (= Arahant) IV, 198  
 " ", 5, of bhs, 4 like defeated soldiers succumb to women, 1 is victor V, 75  
 " ", 5, of bhs, 3 like wounded soldiers disrobe, 1 recovers, 1 victor V, 76  
 " ", 5, gives & looks down, living together l. d., drawn into whatever said, etc. V, 141  
 " ", 5, does wrongly, has remorse, knows no freedom, all 4 as 5th V, 142  
 " ", 5, for whom Dh-talk is painful talk: t. on faith to unfaithful V, 157  
 " ", 5, towards whom one may have resentment: how to cure V, 162  
 " ", 5 disadvantages of talkative person: speaks falsely, slanders, etc. V, 214  
 " ", 5 " of person like charnel ground: impure, bad-smelling, etc. V, 249  
 " ", 5 " of confidence in (one) person (attachment as to guru) V, 250

Persons (puggala), 6, 3 pairs of persons who should not be judged outwardly VI, 44  
 " ", 6, how decline is possible, with similes VI, 60  
 " ", 6, not fall, will fall, to hell; not fall, will fall, Nibbāna VI, 62  
 " ", 7, fit for gifts, etc.: freed both ways, by wisdom, body-witness, etc. VII, 14  
 " ", 7, like people in water: plunges & drowns, pl. & comes up, stays, etc. VII, 15  
 " ", 7, fit for gifts, etc.: by impermanence taints exhausted now, at death, etc. VII, 16  
 " ", 7, same but dukkha, not-self in dhs, seeing bliss in Nibbāna VII, 17  
 " ", 7, fit for gifts, etc.: both ways freed here-now, freedom & death together, etc. VII, 91  
 " ", 8, fit for gifts, etc.: Streamwinner + one practising to win fruit of S., etc. VIII, 59, 60  
 " ", 8, 4 bhs who wish for gains + 4 who do not VIII, 61  
 " ", 9, Arahant & one practising for ... + ordinary man IX, 9  
 " ", 9, fit for gifts, etc.: same 1st 8 above + who will win (Noble) 'clan' IX, 10  
 " ", 9, with-assets who do not go to bad destiny: various Noble Ones IX, 12  
 " ", 10, fit for gifts, etc.: Perfect B, Silent B, free both ways, by wisdom, etc. X, 16  
 " ", 'tending to decline' (with 4 reasons) and not (opposite) X, 55  
 " ", 5 pairs: poor virtue (2), virtuous (2), strong lust (2), angry (2), distracted (2) X, 75  
 " ", (one) possessing 10 dhs not to be followed: 10-fold ignoble path, & v.v. X, 155  
 Phagguna, Ven., sick, hears Dh from B, Arahant at death, 6 benefits of hearing Dh VI, 56  
 Pillar, city = Noble disciple's faith in Tathāgata's Enlightenment VII, 63  
 Pīngiyāni, brahmin, praises B with similes V, 194  
 " ", extols the B in impromptu verse, is given robes, gives to B V, 195  
 Pitch, simile of hand smeared with p. sticking to branch IV, 178  
 Piyaka, treasurer to King Munda, helps to cure king's grief V, 50  
 Poets (kavi), 4, imaginative, traditional, didactic, extempore IV, 230  
 Pond, village, dyke broken only with outflows blocked + rain IV, 178  
 " , lotuses born in the water, pervaded by it - 3rd jhāna V, 28

Pool of water, 4, shallow looks deep, etc. - no 4 persons IV, 104  
 " , with a spring, even no rain, still full - 2nd jhāna V, 28  
 " , overgrown, man drinks pure water: not think of impure speech V, 162  
 " , clear, shady, etc.: cure resentment towards a pure person V, 162  
 " , " , thirsty man drinks & bathes, so B's Dh V, 194  
 " , mountain, not right to say 'Never waves again' - decline 4th jhāna VI, 60  
 Poor man boasts of wealth, so bh who speaks but no development X, 24  
 Postures (iriyāpatha), 4 bh allows thoughts of sensuality etc. & not IV, 11  
 " , 4, with virtue of Pātimokkha IV, 12  
 Pot of fat oozing and leaking, so this leaking body IX, 11  
 Potaliya, wanderer, praise and dispraise - B knows right time IV, 100  
 Poverty, 6 sufferings of, compared to bh's 6 failings VI, 45  
 Powers (bala), 2, of reflexion & development II, 2  
 " , 4: faith, effort, mindfulness, collectedness IV, 152  
 " , 4: wisdom, effort, blamelessness, adherence IV, 153  
 " , 4: mindfulness, collectedness, blamelessness, adherence IV, 154  
 " , 4: discrimination, development, blamelessness, adherence IV, 155  
 " , 4: effort, mindfulness, collectedness, wisdom IV, 258  
 " , 5: of One in Higher Trg: faith, shame, etc. V, 1  
 " , 5, of One in Higher Trg: faith, shame, fear of blame, effort, wisdom V, 2  
 " , 5, of a B teaching Dh 'unheard before', as above V, 11  
 " , of one in Higher Trg, same 5, wisdom = ridgepole V, 12  
 " , 5: faith, effort mindfulness, collectedness, wisdom V, 13  
 " , 5: same but expl V, 14  
 " , 5, can see where? 1 in Streamwinner, 2 in 4 right efforts, etc. V, 15  
 " , 5: same as above but with simile of ridgepole as in V, 12 V, 16

Powers (bala), 5: faith, shame, fear of blame, effort, wisdom V, 204  
 " , 7: faith, effort, shame, fear of blame, mindfulness, collectedness, wisdom VII, 3, 4  
 " , 8 (= strengths): of children = crying, women = anger, robbers = weapons, etc. VIII, 27  
 " , 8, of bh by which he knows 'No taints in me' VIII, 28  
 " , 4: wisdom, effort, faultlessness, adherence, passed over 5 fears IX, 5  
 " , 10, of Tathāgata with lion simile/confidence of B X, 21, 22  
 " , 10, of taint-free bh: all that is conditioned = impermanent, etc. X, 90  
 Practice (patipadā), 3 dhs as Sure path of: restrain senses, moderate eating, wakefulness III, 16  
 " , 3, of hardened sensualist, self-tormenter, middle III, 151  
 " , wrong, towards mother, father, Buddha, B's disciple IV, 4  
 " , 4 dhs as Sure path of: 2 diff sets IV, 71, 72  
 " (ways of progress): dukkha with direct knowledge slowly, etc. IV, 161  
 " " " " , same expl: 3 unwh roots weak/strong + 5 faculties w/s IV, 162  
 " " " " , same expl with unattractiveness & 4 concentrations IV, 163  
 " , 4: impatient, patient, taming, calming IV, 164  
 " , 4: same 4, different descriptions IV, 165  
 " , 4, as in IV, 161, 1st 'low' in both, 2nd-3rd 'low' in 1, 4th good IV, 166  
 " , 4, Ven. Moggallāna used 'dukkha with swift knowledge' IV, 167  
 " , 4, Ven. Sāriputta used 'pleasant with swift knowledge' IV, 168  
 " (paṭipanna), for self not others, & v.v., for neither, for both V, 17-20  
 " (patipadā) (ways of progress), best = pleasant & quick but impermanent X, 29  
 Practised (by the Tathāgata) as not practised, & v.v. I, 10(b)  
 Praise (vanna) & dispraise of others & self: true-hearted & false IV, 73  
 " of what should not be praised, etc. - to hell, & v.v. IV, 83  
 " and dispraise, who is best of 4 persons? IV, 100  
 Praiseworthy examples (pāsaṁsāni thānāni), 10, bh with few wishes makes talk among bhs on same X, 70  
 Prayer (āyācana), 5 desirable things (last = heaven) not to be got by V, 43

Precepts (*sīla*) - see Virtue  
 Pre-eminent disciples I, 14  
 Pride (*mada* = intoxication) with youth, health, life V, 57  
 Proportions, good, of young man = plenty of requisites III, 137, 138, 139  
 Prosperity 4 mouths of (*āyamukha*), not corrupted by women, drink, etc. VIII, 54  
 Protection by Dh, Tathāgata provides III, 14  
 " (nātha), 10 dhs that make for X, 17, 18  
 Puddle in cow's footprint - drink carefully! - not think of impure acts V, 162  
 " " " in autumn, so mighty ocean becomes with 5th sun VII, 62  
 Pūja, two, with material things, and by Dh ... Dh = best II, 14  
 Punṇaka's question (Sn. 1048) quoted at: III, 32; IV, 41  
 Punṇiya, Ven., asks B why he sometimes teaches Dh, sometimes not VIII, 82  
 " ", asks same? - slightly longer answer X, 83  
 Purāna, householder, led Holy Life and reborn in heavens VI, 44; X, 75  
 Purāna Kassapa's 6 breeds of men V B's dark & bright VI, 57  
 " ", declares own 'omniscience' & with infinite knowledge knows finite world IX, 38  
 Purification (*parisuddhi*), 4 efforts for p. of virtue, mind, etc. IV, 194  
 " (*visuddhi*), ultimate (*paramattha*) = highest formless but impermanent X, 29  
 Purity (*soceyya*), body, speech, mind, for laity III, 118  
 " ", same for bh but mind expl as 5 hindrances III, 119  
 " ", by 10 wholesome kamma-paths, and impurity, V br rituals X, 176

Quarrels disputes (*vivāda*), causes of for lay and monks II, 4  
 " " " , bhs do so, no thoughts: renunciation, friendliness, harmlessness III, 122  
 " " " , 6 roots of angry-inimical; contemptuous-domineering, etc. VI, 36  
 " " " , bhs sit qu.; B teaches 10 dhs for concord X, 50  
 Quests (*pariyesanā*), 4 ignoble and Noble IV, 252  
 Questions (*pāñhā*), 4 kinds of reply, competence of speaker III, 67  
 " " , 4 listed with verses IV, 42  
 " " , asked for 5 reasons: foolishness, evil desires, contempt, etc. V, 165  
 " " , Great (*mahā*), 'One question, statement, explanation ... ten ...' X, 27  
 " " , same expl by Bhñi Kajāngalā slightly differently X, 28  
 " " & answers on dhs: what are they all rooted in? etc. X, 58

Radiances (pabhā), 4: moon, sun, fire, wisdom is best of them IV, 142

Rag on road, bh takes good bits: not think of impure body acts V, 162

Rāhula, Ven., to see 4 elements inside & out as 'This is not mine' IV, 177

Rain, prevented by unrighteous lusts III, 56  
", falls on mountain, streams, rivers, fills sea III, 93  
", same simile illustrating 4 right times IV, 147  
", big drops of, then flows down hill, so brs will go to B V, 30  
", 5 prevent: fire-element rages, wind-, Rāhu rains at sea, etc. V, 197  
", as III, 93 above = how nutriment 'fills up' following conditions X, 61, 62

Rain-cloud, 4 types, thunders but no rain etc. IV, 101

Rain-deva rains, not right to say 'No dust any more' - decline 1st jhāna VI, 60

Rains residence (vassāvāsa), 2 times for entering II, 1

Rājagaha, Bamboo Grove, Squirrels' Feeding-place, Vassakāra defines Great Man, then B IV, 35  
", ", Vassakāra says what he saw, heard, sensed, thought IV, 183  
", ", asks, bad man know bad? know good? etc. IV, 187  
", ", Princess Cundi: what kind of Teacher, Dh, Sangha, practice? V, 32  
", ", Ven. Kimbila asks why True Dh will not last VII, 56  
", ", Ven. Sāriputta explains 'Bliss is this Nibbāna' IX, 34  
", ", Ven. Mahā Kassapa on conceit & declaring Final Knowledge X, 86

Rājagaha, Jīvaka's Mango Grove, how a layman? virtuous? own & others' good? VIII, 26

", Mount Vulture Peak, Sarabha blames Dh III, 64  
", ", Dh-marks: non-covet., non-ill-will, right mindfulness, right meditation IV, 30  
", ", Devadatta left - his ruin B says like 4 living things IV, 68  
", ", 4 brahmin truths taught to many wanderers IV, 185  
", ", B stays there when Ven. Dhammadika insults bhs VI, 54  
", ", Ven. Sona, Simile of Lute, declaration as Arahant VI, 55  
", ", Purāṇa Kassapa's six breeds V B's dark & bright VI, 57

Rājagaha, Mount Vulture Peak, Vassakāra tells B of Ajātasattu's idea to destroy Licchavis VII, 20  
", ", devas declare bhnīs freed VII, 53  
", ", Devadatta gone, mastered by 8 dhs, doomed to hell for an aeon VIII, 7  
", ", Sutavā remembers 5 standards for Arahant, B adds 4 more IX, 7  
", ", same with Sajjha but B adds 'cannot disavow B, Dh, S, Trg' IX, 8

Rājagaha, Peacocks' Feeding-place, Wanderers' Park III, 140  
", ", bh has gone right to the end ... 3 + 3 + 3 + 2 dhs XI, 11  
", Snake River bank, Wanderers' monastery, Sarabha who had 'understood' Dh III, 64  
", ", B teaches wanderers 4 marks of Dh - cannot blame IV, 30  
", South Mountain, bhs on tour & Nandamātā's wonders VII, 50

Rāmaputta, monk, this is Uddaka R. who King Eleyya with retinue had faith in IV, 187

Rapture (pīti), layman should enjoy from meditation, not only gifts V, 176

Rats, 4, digs hole but does not live in it, etc. IV, 107

Realisation (sacchikaranīya), 4 dhs for by body, memory, etc. IV, 189

Reclining (seyya), 4, of ghosts (= back), luxurious (= left), lion (= right), Tathāgata (= 4 jhāna) IV, 244

Recollections (anussati), ten I, 16  
", 6: B, Dh, S, virtue, generosity, devas (in brief) VI, 9  
", 6: Noble disciple abides much in them (in detail) VI, 10  
", 6: as above, when doing mind free from defilements VI, 25  
", 6: this 'wonderful opportunity for knowledge leading out of obstruction' VI, 26  
", bases for: 3 jhānas + space-perception, unattractiveness, etc. VI, 29  
", 6: the 3 Gems + virtue, generosity, devas (in detail) XI, 12  
", 6: same but 'for development when walking ... working, at home, with children' XI, 13  
", 5: omit S & substitute 'Good friends', omit virtue XI, 14

Reflections (paccavekkhana) - see Contemplations Remembered, to be (sārāṇīya), 6 dhs: loving-kindness, etc. VI, 11  
", ", same: 'making for dearness, reverence, adherence ...' VI, 12

Remembered, to be (*sārāṇīya*), 10 dhs for above: virtuous, learned, good friends, easy to speak to, etc. X, 50  
 Remorse (*vippatisāra*), with doing wrong & blocking freedom V, 142  
 Renunciation (*nekkhamma*) a 'precipice', but bhs happy - why? IX, 41  
 Reproving (*codana*), 5 dhs to establish in oneself for: timely, etc. V, 167  
 " ", 8 faults of an excitable man (= bh) compared to unruly horse VIII, 14  
 " ", 10 dhs in one who will reprove another: 5 to reflect on & 5 to establish X, 44  
 Repulsive (*patikkūla*) in unrep., & v.v., 5 possibilities V, 144  
 Requisites (*parikkhāra*), has plenty = good proportions III, 139  
 " ", small matters, easily got, blameless: rag-robcs ... fermented urine IV, 27  
 " ", 1st 3 + meditation as Noble lineages IV, 28  
 " ", by giving to meditative bh, 4 outflows of merit IV, 51  
 " ", householder's path of duty to give 4 to bhikkhusangha IV, 60  
 Resentment (*āghāta*), 5 ways to be rid of: loving-kindness, etc. V, 161  
 " ", 5 persons & 5 ways to be rid of; with similes V, 162  
 " ", 9 causes for, 'He has harmed me ... is ... will ...' etc. (see Strife) IX, 29  
 " ", 9 ways of subduing, 'He has harmed me but what does he get out of that?' IX, 30  
 " ", same as IX, 29 + 'without occasion one is annoyed' X, 79  
 " ", 10 ways of subduing, as IX, 30 + 'not annoyed when no occasion' X, 80  
 Revata, Ven., mentioned as meditating all night VI, 17  
 Reverence, brahmin shows to young bhikkhus who are 'aged' II, 4  
 " , B, Dh, S, B's r. for Dh with verses on how all Bs revere IV, 21  
 " , B does not revere old brahmans, 4 factors for real therā IV, 22  
 " (garu) to True Dh and not to anger, depreciation, etc. IV, 43, 44  
 " , not to 3 Trgs, to 1st, to 1st 2, to all 3 IV, 137  
 " , for parents, wife/children, labourers, devas, monks = growth V, 58  
 " (*gāravatā*) or primacy to B, Dh, S, Trg, diligence, hospitality VI, 32

Reverence (*gāravatā*), same, but last 2 = shame, fear of blame VI, 33  
 " ", as VI, 32 + collectedness, cannot have for one but not other factors VII, 66  
 " , no-one for B to; br accuses B & B playing on words, agrees to each acc VIII, 11  
 Reviling Noble Ones (*ariyūpavāda*), 10 disasters result from X, 88  
 " " " , how Kokālika did & axe-in-mouth verses X, 89  
 " " " , 11 disasters are result (X, 88 + 'dis-robcs') XI, 6  
 Rice & corn, stores of, in frontier city = 2nd jhāna VII, 63  
 Rich man boasts of wealth, so bh who speaks & has development X, 24  
 Ridgepole that ties peaked roof together, wisdom compared V, 12  
 " , all rafters incline to, so in Diligence all good dhs VI, 53  
 " , as above X, 15  
 Rightness (*sammatta*), right view ... right freedom, & wrongness - v.v. X, 103  
 Rituals contrasted with Dh-practice as way for purity X, 176  
 Road (around inside ? city wall) = fear of blame (*ottappa*) VII, 63  
 Robber (*cora*), relies on 3 things: the uneven, impenetrable, powerful, so bad bh III, 50  
 " , relies on 5 (above 3 +) giver of bribes & works alone, so bad bh V, 103  
 " , great, with 8 does not last, & v.v. VIII, 84  
 Robbers strong, rulers weak - trouble & v.v. II, 4  
 Robe (*cīvara*), rag-r., one of 10 austere practices V, 182  
 " " " , just like householders' clothes-chest, for Great Man VIII, 30  
 Rohitassa, Bhoja's son, a hermit with magical power IV, 45, 46  
 Rohitassa deva, reach end of world - no birth, death etc.? IV, 45, 46  
 Roots, unwholesome (*akusalamūla*) & terrible results III, 69  
 See also Greed, aversion, delusion  
 Roots, wholesome (*kusalamūla*) & excellent results III, 69  
 Royal court, 10 dangers of entering for one gone forth X, 45  
 Ruin, mouths of (*apāyamukha*), 4: corrupted by women, drink, gambling, bad friends VIII, 54

Sacrifice (*yañña*), does B praise? Analytically answered IV, 39, 40  
 " ", B reinterprets all terms of sacrifice in moral values VII, 44  
 Saddha, Ven., one who has all the 11 marks of one who is faithful XI, 15  
 Sahajāti among Cetis, scholars & meditators not despise VI, 46  
 Sahampati, Brahmā, informs B that Kokālika arisen in hell X, 89  
 Sajjha, wanderer, remembers 5 things Arahants cannot do IX, 8  
 Sāketa, Añjana Grove, Deer Park, bhñi asks ? of Ven. Ānanda IX, 37  
 Sāketa, Kālaka's monastery, what the Tathāgata knows IV, 24  
 Sāketa, Tikandaki Grove - see repulsive in unre., etc. & why V, 144  
 Sakka wrongly takes himself as model for Uposatha III, 37  
 " smites King Banyan Steadfast as not practising tree-Dh VI, 54  
 " ?s Ven. Uttara, 'Is Dh his own or the words of B?' VIII, 8  
 Sakkas (= Sakiyas, Sakyas) at Sāmagāma, 6 dhs why bhs decline VI, 21  
 " , exhorted to keep Uposatha: Noble advantages compared to gaining wealth X, 46  
 See also Kapilavatthu, Nigrodha's monastery  
 Sakuludāyi, famous wanderer, listens to Noble lineages IV, 30  
 " " " , hears 4 brahmin truths IV, 185  
 Sāla trees, 3 growths: leaves, bark, wood, so lay g. in faith, virtue, wisdom III, 48  
 " " , cut down sinks as a boat, must prepare first IV, 196  
 " " , 5 growths, as III, 48 + growing layer & heartwood V, 40  
 Sālha Licchavi asks B about 2 ways to cross flood IV, 196  
 " , Migāra's grandson taught by Ven. Nandaka III, 66  
 Salt, lump of, cup is saline, not Ganges, so with kamma III, 99  
 Sāmāndakāni, wanderer, asks what is dukkha/sukha? X, 65  
 " " , 'in this Dh-Vin what is dukkha/sukha?' = discontent, content X, 66  
 Samiddhi, Ven., questioned by Ven. Sāriputta on intentions & thoughts IX, 14  
 Sanankumāra, Brahmā, praises wisdom & good conduct as best XI, 11  
 Sandalwood, every bit with sweet scent, so B's Dh V, 194

Sandha (Saddha?) Ven., taught meditation like excellent horse, not colt XI, 10  
 Saṅgārava, brahmin, brs benefit many, monks only one III, 60  
 " " , why mantras long-studied are not clear: 5 hindrances V, 193  
 " " , asks 'What is hither, what further shore?' B expls 10-fold Path X, 117  
 " " , same ? B expls 10 unwh kamma-pathways X, 169  
 Sangha, 4 illuminate, bh, bhñi, layman, woman IV, 7  
 " , schism of (sanghabheda), 4 causes for evil bh's delight IV, 241  
 " , way of, contrasted with great confidence (attachment) to one (as guru) V, 250  
 " , schism of, 10 reasons why this occurs: Not-Dh as Dh, etc. X, 35  
 " , concord of, 10 reasons for: Not-Dh as not-Dh, etc. X, 36  
 " , in concord broken up, what result? = Hell for an aeon X, 38  
 " , broken up, makes concord in, what result? = Heaven for an aeon X, 40  
 Sarabha, wanderer, disrobed bh says he 'understood' Dh III, 64  
 Sārandada Shrine (cetiya), Licchavis & B talk of 5 treasures V, 143  
 Sāriputta, Ven., one who rightly revolves Dh-wheel I, 13  
 " " , teaches 'one fettered inwardly, one outwardly' II, 4  
 " " , as standard or measure for bhikkhu II, 12;  
 IV, 176  
 " " , in & out no conceit of I-making, mine-m. III, 32  
 " " , asks why trade fails ... Prospers IV, 79  
 " " , asks Moggallāna which way of progress (practice)? IV, 167  
 " " , says he used 'pleasant with swift understanding' IV, 168  
 " " , analyses 4 ways of gaining selfhood, own volition, etc. IV, 172  
 " " , won 4 analytical knowledges half month after ordination IV, 173  
 " " , on what is, is not, etc. after Cessation - complication IV, 174  
 " " , no 'end-maker' by knowledge, conduct, both, other IV, 175  
 " " , on perceptions of decline, stability, distinction, penetration IV, 179  
 " " , usually helps settle legal processes in Sangha IV, 241

Sāriputta, Ven. (like crown prince), revolves Dh-wheel:  
knows cause, etc. V, 132  
 " ", 5 persons one resents & 5 ways (similes) for riddance of resentment V, 162  
 " ", with 5 a bh can fittingly talk to fellow-monks V, 163, 164  
 " ", questions asked for 5 reasons: his reason the best V, 165  
 " ", on Cessation and rebirth with mind-made body: Udayi contradicts V, 166  
 " ", 5 dhs to establish in oneself before reproofing another V, 167  
 " ", those of poor virtue (dussīla), meditation destroyed, etc., & v.v. V, 168  
 " ", asked by Ven. Ānanda about quickly grasping skillful dhs V, 169  
 " ", expls 5 things which are not when layman enjoys rapture V, 176  
 " ", addressed on 5 precepts + 4 abodes of happiness here-now V, 179  
 " ", teaches 6 for bh's not good/good death: delight in work, talk, sleep, etc. VI, 14  
 " ", same, but 'for a remorseful death' VI, 15  
 " ", mentioned with other elders as sitting in meditation through night VI, 17  
 " ", " with Ven. Moggallāna as heading S for 6-part offering VI, 37  
 " ", 'won to power over mind' can see 4 Great Elements anywhere VI, 41  
 " ", asked by Ven. Ānanda how to hear unheard Dh, not forget heard VI, 51  
 " ", explains 6 non-decline dhs: bh reveres B etc. & praises reverence, etc. VI, 69  
 " ", same, but 7 dhs, adding primacy (reverence) of collectedness VII, 34  
 " ", has 7 dhs for entering & abiding in 4 analytical knowledges VII, 37  
 " ", has 7 dhs so that 'not turned round by power of mind' VII, 38  
 " ", asks B if bh is distinguished by Rains alone: 7 dhs for this VII, 39  
 " ", asks B how gift has great fruit or not: 7 motives for giving VII, 49  
 " ", Nandamātā declares 7 wonderful things about herself to VII, 50  
 " ", thinks what bh should respect: B, Dh, S, Trg, collectedness, etc. VII, 66  
 " ", praised by B as possessed of 8 dhs to be an emissary VIII, 16

Sāriputta, Ven., lists 8 powers of taint-free bh by which he knows 'No taints' VIII, 28  
 " ", 4 bhs who want gains + 4 who do not VIII, 77  
 " ", 6 dhs, 5 dhs 'enough for himself & others' + 4, 3, 2 'not enough' VIII, 78  
 " ", followed and not f.: person, robe, almsfood, lodgings, village, etc. IX, 6  
 " ", after Rains will go, a bh accuses him, S.'s Lion's Roar, bh asks pardon IX, 11  
 " ", those with assets go to hell? B teaches 9 persons who do not IX, 12  
 " ", questioned by Ven. Mahā Kotṭhitā on aim of Holy Life re kamma IX, 13  
 " ", questions Ven. Samiddhi on intentions & thoughts: basis, variety, etc. IX, 14  
 " ", corrects Ven. Candikāputta's account of Ven. Devadatta's teaching IX, 26  
 " ", 'Bliss is this Nibbāna, bliss is this Nibbāna!' Path to it through jhānas IX, 34  
 " ", condition for non-remorse destroyed in one of poor virtue, etc., & v.v. X, 4  
 " ", had perception 'Nibbāna is cessation of becoming' - flame simile X, 7  
 " ", teaches bhs self-examination, 'What defilements are there?' X, 52  
 " ", teaches bhs 'person tending to decline', & v.v. X, 55  
 " ", explains what is dukkha (= rebirth), happiness (= no rebirth) X, 65  
 " ", same but 'in this Dh-Vin' = (sexual) discontent X, 66  
 " ", teaches bhs on wholesome dhs & moon simile when B tired X, 67, 68  
 " ", reviled by Ven. Kokālika X, 89  
 " ", 10 powers of taint-free bh: all that is conditioned = impermanent, etc. X, 90  
 " ", as X, 4 dividing 'revulsion-dispassion' to 2 dhs XI, 4  
 " ", as X, 6, but Ven. Ānanda confirms B's words by asking XI, 7(-8)  
 " ", as X, 7 XI, 21  
 " ", same subject addressing bhs XI, 22  
 Satiety none, (atitta), for sleep, intoxicants, sex III, 104  
 " ", seeing B, hearing Dh, serving S III, 125  
 Sāvatthi, East Park, Migāra's mother's mansion, B appears to Ven. Sāriputta II, 4  
 " " " " " , Ven. Nandaka instructs Sālha III, 66

Sāvatthi, East Park, Migāra's mother's mansion, Uposatha & B praises S IV, 190  
 " " " " " , B spends 'day's abiding' VI, 43  
 " " " " " , Uposatha, B does not ∴ S not pure,  
 bh ejected VIII, 20  
 " " " " " , 18-factored Uposatha & its fruits  
 taught to Visākhā VIII, 43  
 " " " " " , women reborn as beautiful-body  
 devatās ∴ 8 dhs VIII, 47  
 " " " " " , how women triumph in this world (4  
 dhs) & in next (4 dhs) VIII, 49

Sāvatthi, Andha Wood, Ven. Sumana lived there VI, 49

Sāvatthi, Jet Grove, Anāthapindika's Park I, 1; II, 1;  
 II, 4; III, 1; III, 125; IV, 21; IV, 45; IV, 48;  
 IV, 67; IV, 197; V, 31; V, 41; V, 44; V, 49;  
 V, 51; V, 55; V, 171; VI, 17; VI, 37; VI, 43;  
 VI, 49; VII, 1; VII, 31; VII, 39; VII, 44; VII, 59;  
 VIII, 41; VIII, 45; IX, 4; IX, 11; IX, 12; IX, 20;  
 X, 27; X, 30; X, 50; X, 60; X, 69; X, 71; X, 75;  
 X, 91; X, 92; X, 93

Scent (gandha), goes against wind: refuge, virtue, generosity III, 79  
 " " , chief of root, wood, flower, so diligence chief of wholesome dhs X, 15

Seamstress = craving VI, 61

Seclusion (viveka, pa-), rapture of for layman V, 176  
 " , after being tired of the crowd, then jhāna, formless + no 'itch' IX, 40

Secret deeds (= unwholesome, unconfessed), deprivation II, 3  
 " not open, 3 ways of women, mantras, wrong view III, 129

Sectarian tenets (titthāyatana), 3 III, 61

Secure (khema) = Nibbāna = experience jhānas, formless & Cessation IX, 52  
 " " , attained to the = as above IX, 53

Security from bondage, unexcelled (anuttaram yogakkhemam), 11 ways to XI, 17

Seed, bitter with bitter fruits, sweet with sweet I, 17  
 " , undamaged, sown well, rain, will grow III, 33  
 " " , burnt to ashes, cannot grow III, 33  
 " , not rotten sown on good ground will grow & increase VI, 62  
 " " " " stony " " not " " VI, 62  
 " , rotten " " good " " " VI, 62  
 " , as I, 17 above, bitter = based on wrong view etc., sweet on right X, 104

Seen, heard, sensed, thought - what should/should not be said IV, 183

Seen here and now (sanditthika) Dh, various expl: no greed, hate, delusion III, 53, 54, 55  
 Self-confidence (visārada), by keeping precepts, & v.v. V, 171  
 " " , no s.-c. in householder ∴ no virtue, & v.v. V, 172  
 Selfhood (attabhāva), gaining (rebirth) through own, others' volition IV, 172

Senior monk (thera), 5 Suttas, 'becomes what he ought not', & v.v. V, 81-5  
 " " " , 'becomes what he ought': 4 analytical knowledges, etc. V, 86  
 " " " , same: virtuous, learned, good voice, jhānas, no taints V, 87  
 " " " , not advantage to many as of wrong view V, 88  
 " " " , 10 dhs = lives in comfort wherever with: virtue, learning, right view, etc. X, 98

Sense-objects and sexual desire I, 1

Sense desires/pleasures (kāma), 'All impermanent, dukkha ...' IV, 185  
 " " " , danger, dukkha, disease, cancer, bondage, morass, names for VI, 23  
 " " " , should be known + origin, diversity, outcome, cessation, way VI, 63  
 " " " , when seen as (red-hot) charcoal, all taints gone VIII, 28  
 " " " , danger, dukkha, disease, cancer, dart, bond, morass, womb VIII, 56  
 " " " , 10 who are wealthy in, how gained, happy self/others or not ... X, 91  
 " " , 5 strands of (kāmaguna)=world in Noble Vin IX, 38  
 " " " " " , when abandoned, develop 4 foundations of mindfulness IX, 65

Service, who to serve and why, 3 persons III, 26  
 " , all produces same result? III, 78

Sesame, beans & pulses, stores of in frontier city = 3rd jhāna VII, 63  
 " -seed, cartload of 20 containers of, 1 seed in 100 years = least life in Hell! X, 89

Setabbya, on high road between S & Ukkatthā IV, 36

Sex attraction, man to woman and vice versa I, 1  
 " " , no satiety in (with sleep & intoxicants) III, 104  
 " " , of women - Māra's complete snare for bhs - for men's minds V, 55  
 " bonds (methuna-samyojana), 7, as blemishes of Holy Life VII, 47  
 " " (samyoga) of women to men & v.v. 'do not transcend own sex' VII, 48  
 " , better be burnt by fire than bh have; dangers of unchastity for bhs VII, 68

Sex attraction, woman binds man with 8: bodily form, laughter, speech, song, etc. VIII, 17  
 " , man binds woman with 8: (same +) tears, dress, presents, touch VIII, 18  
 " -discontent (anabhārati) = dukkha in this Dh-Vin X, 66

Shadow destroyed by burning stump, so with taints IV, 195

Shame & fear of blame (hir-ottappa) as beginning of causal sequence VII, 61; VIII, 81

Shining not hidden: moon, sun, Dh-Vin of Tathāgata III, 129

Ship, ocean-going, when beached, ropes rot away, so with fetters VII, 67

Shopkeeper, having 3 things he cannot succeed, & v.v. III, 19  
 " , having 3 things he becomes wealthy III, 20

Shores, hither & further (orimām, pārimām tīram), B expls Path X, 117  
 " , same expl to bhs (with same Dhp verses, 85-9) X, 118  
 " , hither = 10 unwh kamma-pathways; further = abstain (same Dhp verses) X, 169, 170

Shrine (cetiya, thūpa), 4 worthy of IV, 245

Shyness (sārajja), result of breaking precepts V, 171

Sick people (gilāna), 3 kinds, recover, will not, will if treated III, 22  
 " " , if with 5 dhs s. soon to freedom V, 121  
 " " , " " " " s. does not help himself, 'Doesn't take medicine', etc. V, 123  
 " " , one who serves not fit to do so with 5 dhs 'Can't prepare medicine', etc. V, 124  
 " " , have compassion for: so c. for bh impure in body, speech V, 162  
 " " , Nakula's father cured by Dh spoken by N.'s mother VI, 16

Sīha, General, asks B about visible results of giving V, 34  
 " " , same, but B asks, 'On whom do Arahants first have compassion?' VII, 54  
 " " , 1st meeting with B, conversion, B's 'should investigate, should give Jains' VIII, 12

Sikha Moggallāna, brahmin, reports B as teaching 'no kamma' IV, 233

Sikhi, Buddha, his disciple Abhibhū's voice III, 80

'Silent' sage (muni) and his 3 'silences' - body, speech, mind III, 120

Signless collectedness, can fall from VI, 60

Sineru Mountain and its destruction (impermanence) VII, 62

Skill (kusala), 5, in meaning, Dh, letters, language, sequence V, 169

See also Wholesome

Slaughterer can punish poor, not rich, so kamma III, 99

Sleep, the Buddha as one who sleeps well III, 34  
 " , 5 who s. little: woman longing man, & v.v., robber, king, bh V, 137  
 " , new bhs sleep till dawn: king, farmer, merchant ... monk sleep much but finish where? VI, 17

Snake in a dunghill befools handler even not bites III, 27  
 " , bhikkhu bitten by, 4 royal families of sn., protection IV, 67  
 " , 4, venomous not fierce & v.v. etc. = anger not resentment, etc. IV, 110  
 " , black, 5 disadvantages: unclean, bad smelling, sleeps long, etc. V, 229  
 " , same: angry, resentful, very poisonous, 2-tongued, betrays friends V, 230

Society and how it can prosper: 7 dhs for non-decline VII, 19, 20

Soldier, 3 qualities of, far-shooter, etc. III, 131; IV, 196  
 " , 4, skilled in vantage points + above 3 IV, 181  
 " , 5 kinds = 4 cowards + 1 victor; 5 bhs = 4 succumb to women V, 75  
 " , 5 kinds = 4 wounded + 1 victor; 5 bhs = 3 disrobe, 2 battle on V, 76

Solitude: forest, tree-root, mountain, etc.: victor in battle V, 75

Son, parents desire for 5 reasons: he will help us when helped, etc. V, 39

Sōha (Kolivīsa), Ven., too much effort, the Lute, declares Arahantship VI, 55

Sohākāyana, young br, misrepresents B IV, 233

Speech (vācā), dung-speaker, flower-sp., honey-sp. (See also, Talk (kathā) & Usage (vohāra) III, 28  
 " " , 4 kinds (false etc.) take to hell; restraint from to heaven IV, 82  
 " (vohāra = usage), noble & ignoble, not seen as seen, etc. IV, 247-50  
 " (vācā), with 5 = well-spoken: timely, truthful, gentle, etc. V, 198  
 " , too much (bahubhāni), 5 dangers: false, slander, harsh, etc. & wisely V, 214  
 " , ignoble (vohāra): not seen as seen; heard; sensed; understood, & v.v. VIII, 67  
 " , noble (vohāra): Not seen as not seen, etc. VIII, 68

Speed, of young man = realising 4 NTs III, 137  
 " " " = birth as Non-returner III, 138  
 " " " = exhaustion of taints III, 139  
 Spheres, Kasīpa-, 10 types, earth, water, fire, air, blue, yellow, etc. X, 25  
 " ", Ven. Mahā Kaccāna gives them as answer why B makes no friends X, 26  
 " ", highest is consciousness-k. unbounded but impermanent X, 29  
 Spike of wheat or barley I, 5  
 Splendour (ābhā) 4, moon, sun, fire, wisdom is best of them IV, 141  
 Stain (mala) of meanness III, 42  
 " ", 8, not repeating mantras, not making effort in house, etc. (= Dhp 241-3) VIII, 15  
 Standards, great (mahāpadesa), 4, for judging what is Dh-Vin IV, 180  
 Starlight, not even 1/16th of moonlight, so diligence VI, 53  
 Staying too long, 5 disadvantages: many belongings, medicines, etc. V, 223, 224  
 Stream, simile of, with, against, stand fast, crossed over IV, 5  
 " , mountain (= mind), diverted (=5 hindrances) loses power V, 51  
 Stream-winning (sotāpatti), 6 advantages: sure about Dh, etc. VI, 97  
 " " " , 4 factors of, after having stopped 5 fears (born of) enmity IX, 27, 28  
 " " " , all are who have perfect confidence in B, 5 + 5 types X, 64  
 Strife, causes for (āghātavatthu), 9, 'He has harmed me ...', etc. IX, 29  
 " , 9 ways of subduing, 'He has harmed me but what does he get out of that?' IX, 30  
 Strong man, with rope crush legs, better than respect from rich for evil bh VII, 68  
 " " , pierce breast with sword, better than receiving añjali for evil bh VII, 68  
 " " , wrap red-hot iron plates round, better than using robes by evil bh VII, 68  
 " " , open mouth & put in red-hot copper ball, better than almsfood ... VII, 68  
 " " , force one to lie on red-hot plate, better than evil bh uses gift of a bed VII, 68  
 " " , throw one into red-hot copper cauldron, better than ... gift of lodging VII, 68  
 Subhūti, Ven., brings Ven. Saddha to B - marks of one who is faithful XI, 15

Subtleties of knowledge (sokhummāni) of 1st 4 aggregates IV, 16  
 Success, magical (iddhipātihāriya), being one becomes many, etc. III, 60  
 " , bases of (iddhipāda), 4 + effort = Final Knowledge/Non-return V, 67  
 " " " , Bodhisatta practised same as above V, 68  
 " , supernormal (iddhividha), not possible without collectedness VI, 70  
 " , bases of 4, various obstructions to Dh-practice abandoned then b. of s. develop IX, 83-92  
 Sugata (= B) & S.'s Discipline (= Dh) good in beginning, etc. IV, 160  
 Suicide, its connection with anger, in verses VII, 60  
 Sujātā, daughter-in-law to Anāthapindika, 7 kinds of wives VII, 59  
 Sumana, Ven., declares Final Knowledge to B VI, 49  
 Sumanā, Princess, asks on benefits for giver/non-giver V, 31  
 Sun flaming in autumn like Dhamma-eye in Noble One III, 92  
 " , simile of 7 suns 'impermanent, all that is conditioned' VII, 62  
 " , flaming autumn clears dark, so diligence among wholesome dhs X, 15  
 " , forerun by dawn, so right view is forerunner of all wholesome dhs X, 121  
 Sunetta, Teacher, of the past who taught fellowship of Br-world VI, 54  
 " " , though born in Br-world not free of dukkha VII, 62  
 " " , much demerit to insult, but much more if with right view VII, 69  
 Suppatittha, king-banyan tree, deva & practice of tree-Dh VI, 54  
 Suppavāsā, Koliyan lady, gives food to the Buddha IV, 57  
 Supporter (dāyaka) - see Giver  
 Supremacies (agga), 4: 3 Trgs + freedom; 1st 3 aggregates + being IV, 75  
 " " , 4, confidence in B, Dh, S + virtue praised by Noble Ones V, 32  
 Sure path of practice (apannaka-patipadā), 3 dhs, guarding senses, moderate food, wakefulness III, 16  
 " " " " , 4 dhs: virtue, learning, effort, wisdom IV, 71  
 " " " " , 4 dhs: renunciation, not harm, not-ill-will, right view IV, 72  
 Sutavā, wanderer, remembers 5 things Arahant cannot do IX, 7

Sympathetic joy (muditā), as source of joy, calm, bliss  
III, 93

Taints (āsava), in two increase, in two not, five pairs  
II, 10  
 " " , cannot say 'free today'; in due season with trg  
III, 91  
 " " , exhausted = 'speed' of excellent thoroughbred man  
III, 139  
 " " , discussed with a Jain, body, speech, mind, ignorance  
IV, 195  
 " " , 5 dhs to exhaust: unattractiveness of body, etc.  
V, 70  
 " " , 'Why should I not have exhaustion of taints as my  
aim?' V, 135, 136  
 " " , exhausted by doing no evil and freedom from  
remorse V, 142  
 " " , (= troubles), 6, rid of by restraint, use, endurance,  
avoidance, etc. VI, 58  
 " " , should be known + origin, diversity, outcome,  
cessation, etc. VI, 63  
 " " , 6 dhs to exhaust: delight in Dh, development,  
abandoning, etc. VI, 78  
 " " , 7 dhs " " : faithful, virtuous, learned,  
withdrawn, energetic, etc. VII, 57  
 " " , 8 powers by which bh knows 'No taints in me'  
VIII, 28  
 " " , exhaustion of, by seeing all jhāna-experience as  
impermanent, etc. IX, 36  
 " " , exhausted, 10 right Path-factors cultivated:  
right view ... freedom X, 122  
 Talk (kathā), 3 ways, past, future, present III, 67  
 " " , polished, distinct, not hoarse, making meaning  
clear IV, 48  
 " " , 5 kinds of Dh-talk painful: talk on faith to  
faithless, etc. V, 157  
 " " , bh can fittingly talk to fellow-monks if with 5  
V, 163, 164  
 " " , 'animal' (tiracchāna-), bhs do; B tells 10  
topics for X, 69  
 " " , bh is one with few wishes, makes this a topic  
among bhs ... X, 70  
 Talkative person, 5 disadvantages: talks falsely,  
slanders, etc. V, 214  
 Tank, water, full of water, so crow etc., water flows out  
V, 28  
 Tapussa, householder, 'renunciation a precipice but bhs  
happy' IX, 41  
 Tastes, best of, no desire for others, so with B's Dh  
V, 194  
 Tathāgata, what he said as not said, & vice versa I, 10b  
 " , as one person for world's benefit I, 13

Tathāgata, has two ways of teaching Dh II, 2  
 " , King of Dh, revering Dh, Dh as banner & standard III, 14  
 " , whether appears or not, essence of Dh always true III, 134  
 " , 4 intrepidities of, about which he has no fear IV, 8  
 " , and world (= dukkha) & NTs - why called Tathāgata IV, 23  
 " , what he knows, no conceit of it or of one who knows IV, 24  
 " , compared to lion, he shakes even long-lived devas IV, 33  
 " , 'arises in the world ...', going forth, virtue, etc.  
 - long passage IV, 198  
 " , 5 powers of: faith, shame, fear of blame (?), effort, wisdom V, 11  
 " , as a lion thorough, so he teaches Dh with thoroughness V, 99  
 " , (like king) revolves Wheel of Dh by 5: knows cause, Dh, etc. V, 131  
 " , 6 powers: knows possible/imp., kamma, jhāna/freedom, etc. VI, 64  
 " , 4 T. does not have to guard, 3 in which blameless VII, 55  
 " , when T. gone why True Dh will not last VII, 56  
 " , 8 epithets: Monk, Brahmin, ... Knower, Freed + verses VIII, 85  
 " , reckoned chief among footless, 2-footed, 4-footed, many-footed, etc. X, 15  
 " , 10 powers of: knows cause/non-cause, etc. X, 21, 22  
 " , '3 dhs (birth, decay, death) T. appears in world & lights it with Dh X, 76  
 " , his mind free from 10 dhs: 5 aggregates + birth, decay, death, etc. X, 81  
 " , 'arises in the world' + step by step Dh to exhausting taints X, 99  
 Teacher (= bh who has developed mind), when go to see him VI, 27  
 " , same but argument precedes above Sutta VI, 28  
 Teachers (satthā), 5, impure virtue, livelihood, Dh-teaching, etc. V, 100  
 Teaching Dh, teacher, listener, both, penetrate letter & spirit III, 43  
 " " , 5 standards for: gradual discourse, well reasoned d., etc. V, 159  
 " " , why B sometimes does, sometimes not, 8 reasons VIII, 82

Teaching Dh, same, 10 reasons: bh = faithful, visits B, sits down, ?s, etc. X, 83  
 Tendon, piece of, thrown in fire curls up, does not spread VII, 46  
 Theory (vāda), not-Dh, crushed with same, opp, etc., not = wise person X, 116  
 Thera (elder), 'A man is not a therā ...' (See also, Bhikkhu, senior) (Dhp 260) II, 4  
 " " , 4 factors for even if still young IV, 22  
 " " , 5 for which he is loved etc.; but not for grey hair etc. V, 166  
 Thirty-three (devas) (tāvatīmsa) better than humans here & Uttarakuru IX, 21  
 Thorn (kantaka), 10, noise (sound) for 1st jhāna, etc. X, 72  
 Thoughts (vitakka): renunciation, friendliness, harmlessness, & v.v. III, 122  
 Tikanna, brahmin, praises brs with 3 true knowledges III, 58  
 Time (kāla), talk about 3 times - past, future, present III, 67  
 " " , desire in 3 times causes more desire, fetters III, 109  
 " " , opp above, know results so turn away, no desire III, 110  
 " " , 4, hearing Dh, discussing Dh, calm, insight IV, 146  
 " " , same, expl with simile of rain to ocean IV, 147  
 " , knowing right (kālaññutā), B discriminates on praise IV, 100  
 Tinduka wood firebrand splutters when struck III, 27  
 Tissa, Brahmā, which devas know 'one with remainder'/ 'remainderless' VII, 53  
 Tissametteyya's Question (Sn. 1042), quoted at VI, 61  
 Tithe, as a characteristic of Dh badly expounded I, 18  
 Toothstick, 5 disadvantages from not chewing, & v.v. V, 208  
 Tortures, as illustrating evil kamma ripening in future II, 1  
 " , one restrained from evil by fear of IV, 121  
 Torment (tapa), 4, self-tormentor, other-t., both, neither IV, 198  
 Trade, why (= giving) it fails ... prospers IV, 79  
 " , 5 not for layman: weapons, beings, meat, intoxicants, poison V, 177  
 Trainings (sikkhā), keen to train in virtue, collectedness, wisdom III, 81  
 " " , same, with 3 preliminaries of a farmer III, 82  
 " " , 3 instead of 150 training-rules III, 83

Trainings (sikkhā), One in Higher Training :: trains in III, 84  
 " , keep virtue, partly & fully keep other 2 III, 85  
 " , partial fulfiller attains part, perfect in full III, 86  
 " , same, with more elaboration III, 87  
 " , 3 as Pātimokkha, 4 concentrations, 4 Noble Truths III, 88  
 " , 3, last one = exhaustion of taints III, 89  
 " , 3 as urgent duties for bh - simile of farmer III, 91  
 " , not complete in 3, compl. in 1st, in 1st 2, in all 3 IV, 136  
 " , same but 'does not regard or give importance to' IV, 137  
 " , bh with no higher trg in proper conduct cannot perfect 3 trgs V, 22  
 " , 5 weaken the: breaking Precepts + lacking 4 mindfullness IX, 63

Training, desirous of (sikkhākāma), B praises III, 90  
 " , one in higher, one beyond (sekha, a-), worthy of gifts II, 4  
 " , " " (sekha), falls away, and not II, 16  
 " , " " , virtue, collectedness, wisdom of III, 73  
 " , " " , how is one? - trains in 3 trainings III, 84  
 " , " " , complete in virtue, collectedness, wisdom III, 85  
 " , " " , 5 powers of V, 1, 2  
 " , " " , 5 powers of: faith, shame, fear of blame, effort, wisdom V, 12  
 " , one beyond (asekha), five virtues of III, 57  
 " , " " , based on virtue etc. of one in higher trg III, 73  
 " , " " , bh with virtue etc. of is best among devas & men III, 140  
 " , " " , = one possessed of 10 factors of Noble Path X, 111, 112

Training-rules (sikkhāpada), two benefits of, many II, 17  
 " " , bhikkhu complains of 150; then what about 3? III, 83  
 " " , minor ones if broken do not hinder III, 85  
 " " , 'not barren of results are the trg-r.  
 I declare' III, 86, 87  
 " " , Kassapa thinks B too particular with III, 90

Tranquillity (passaddhi) = Nibbāna = experience 8 jhānas + Cessation IX, 58  
 " , Gradual (anupubba-) = as above IX, 59

Transcendence, bases for (abhibhāyatana), 8 VIII, 65  
 Treasures (dhana), 5: faith, virtue, learning, generosity, wisdom V, 47  
 " (ratana), Licchavis' 5 & B's 5 V, 143  
 " (dhana), 7: faith, virtue, shame, fear of blame, learning, generosity, wisdom VII, 5, 6  
 " " , 7, taught to Ugga as 'unshared by fire ...', etc. V. worldly wealth VII, 7  
 Tree, phandana, flexible, adaptable - so mind fl., ad., for development I, 5  
 " , 4, sapwood surrounded by s., s. by heartwood, etc. IV, 109  
 " , without branches & leaves then no shoots, soft or heartwood V, 24  
 " , same, so with sense-restraint, virtue, collectedness, etc. VI, 50  
 " -dhamma: let everyone take what they like VI, 54  
 " -root, living at, like luxurious mansion for Great Man VIII, 30

Trove, treasure, looking for one, gets 11, so ways to Security XI, 17

True-hearted man (sappurisa), enjoin 3 things: giving, going forth, support parents III, 45  
 " " , depending on 4 grows: Noble virtue, collectedness, wisdom, freedom IV, 240  
 " " , when born into family for benefit of 5 groups of people V, 42  
 " " , gives from faith with deference, timely, willing heart, etc. V, 148  
 " , false-hearted man (sappurisa, a-), grateful, ungrateful II, 4  
 " " " , each marked by 4 dhs: praise & dispr. of others, self- IV, 73  
 " " " , false breaks precepts, still more f. makes others, & v.v. IV, 201  
 " " " , f. = no faith, shame, fear, little learning, lazy, poor wisdom IV, 202  
 " " " , f. = 1st 7 of 10 unwholesome kamma-pathways IV, 203  
 " " " , f. = all 10 IV, 204  
 " " " , f. = ignoble 8-fold path, still more f. makes others, & v.v. IV, 205  
 " " " , f. = ignoble 10-fold " , " " " " IV, 206  
 " " " , 5 ways he gives: with deference, with thought, etc. & v.v. V, 147  
 " " " , 8 gifts of: what is pure, fine, timely, allowable, discriminated, etc. VIII, 37  
 " " " , when born into family for good of parents, wife, children, etc. VIII, 38

True knowledges (vijjā), brahmin version V the Buddha's  
 (See also, Knowledge, true) III, 58  
 " " " , 6 have a part in developing: perception of  
 impermanence, etc. VI, 35  
 Truths, individual (paccekasacca), 10 undetermined ?s  
 IV, 38  
 Tudu, Brahmā, friend of Kokālika, tries to cure him  
 X, 89  
 Turban or head on fire, great effort, so with mind  
 IV, 93  
 " " " " , for discarding evil, unwholesome dhs  
 VIII, 74  
 " " clothes on fire - great effort with mindfulness  
 X, 51, 54

Udaya's Question (Sn 1106) III, 32  
 Udāyi, brahmin, asks whether B praises sacrifice IV, 40  
 Udāyi, Kāl-, Ven., praises B with Great One (= elephant,  
 nāga) Verses VI, 43  
 " " " , asks Ven. Ānanda about percipience/non-  
 percipience IX, 37  
 " " " , " " " 'What is the crowd & way of escape  
 therefrom?' IX, 42  
 Udāyi, Lal-, Ven., questions Ven. Ānanda on his faith  
 III, 80  
 " " " , teaches Dh to laity; B's 5 dhs for doing this  
 V, 159  
 " " " , contradicts Ven. Sāriputta on Cessation  
 V, 166  
 " " " , B asks him, 'How many bases for recollection?'  
 VI, 29  
 " " " , asks, 'What is the happiness which is not  
 felt?' IX, 34  
 Ugga, great royal minister, comments on wealth: B teaches  
 7 treasures VII, 7  
 Ugga, householder of Hatthigāma, explains his 8 excellen-  
 ces to bh VIII, 22  
 Ugga, householder of Vesāli, gives B choicest gifts, then  
 becomes a deva V, 44  
 " " " , explains his 8 excellences to bh & B confirms  
 them VIII, 21  
 Uggaha Mendakanattā, asks B to teach his daughters V, 33  
 Uggatasarīra, brahmin, prepares to sacrifice: B's rein-  
 terpretation VII, 44  
 Ujjaya, brahmin, asks whether B praises sacrifice IV, 39  
 " " , asks for Dh giving happiness here/now & in future  
 VII, 55  
 Ukkala, Vassa, Bhāñña, no cause, no action, annihilation  
 views there IV, 30  
 Ukatthā, on high road between U. & Setabbya, 'B will be  
 deva?' IV, 36  
 Ulcer with 9 openings with foul discharge, body compared  
 to IX, 15  
 Unattractive (asubha), in attractive, 6 sense bases,  
 5 aggregates V, 30  
 " " & attractive as elements, anything can be seen as  
 VI, 41  
 See also Repulsive (patikkūla)  
 Uncaused, all that is experienced - wrong view III, 61  
 Unconditioned (asañkhata), 3 marks of: origin, passing,  
 deterioration while existing III, 47  
 Undeclared matters (avyākata-vatthu), why noble disciple  
 has no doubts VII, 51  
 " " " , after ?s on them, 'Will all beings attain  
 liberation?' X, 95

Undeclared matters (avyākata-vatthu), Ven. Ānanda does not rely on, is not obsessed by ... X, 96

Underlying tendency (anusaya) to conceit III, 32

" " , 7: lust for pleasure, resistance, views, uncertainty, conceit, etc. VII, 11

" " , 7: same - by giving them up Holy Life is lived VII, 12

Unexcelled (anuttariya), the 6 things unex.: seeing, hearing, etc. VI, 8

" " , 6, as above expl: seeing, hearing, gain, service, training, recollection VI, 30

Universe - see World (loka)

Unrighteous (adhammika) & social consequences, & v.v. IV, 70

Unthinkables (acinteyya): ranges of Buddha, concentrations, kamma, beginnings & ends of world IV, 77

Unwholesome (akusala), dhs arise with causes, etc., not without II, 8

" " , 'a heap of unwholesomeness', referring to each & all 5 hindrances V, 52

Upacāla, Ven., a senior monk who avoids noise to practise X, 72

Upaka Mandikāputta, falls into trap of his own view IV, 188

Upāli, Ven., asks for brief Dh: 'This is Dh, Vin, Teacher's Dispensation' VII, 79

" " , asks why course of Trg laid down & Pātimokha appointed X, 31

" " " there are quarrels in S? Bhs teach Not-Dh as Dh, etc. X, 41

" " , roots of quarrels? Same 10 dhs as above X, 42

" " " Bhs point out not-offence as an offence, etc. X, 43

" " , wants to go to forest, B gives similes & tells him to stay in S X, 99

Upavāna, Ven., asks about 'end-maker' by knowledge, conduct, etc. IV, 175

" " , expounds 5 lovable qualities of thera V, 166

Uposatha, on 8th, 14th, 15th devas inspect humans III, 36

" , should be like Arahant, not like Sakka III, 37

" , 3, herdsman's, nigantha's (= Jain's) Noble Ones' III, 70

" , B surrounded by pure Sangha of diff attainments IV, 190

" , B does not do in 3 watches of night until impure bh gone VIII, 20

" , with 8 Precepts has great advantages, 'Keep Precepts & live like Arahants' VIII, 41

" , same but 'What advantages?' = long lifespans of devas VIII, 42

Uposatha, same but addressed to Visākhā Migāramātā VIII, 43

" , same to Vāsetṭha, 'Would benefit kin ... even great Sāla trees' VIII, 44

" , same to Bojjhā VIII, 45

" , 9-factored living like Arahants etc., last = immeasurable mettā IX, 18

" , Sakyas sometimes keep it, sometimes not: B's exhortation, advantages = become Noble X, 46

Uppalavannā, bhikkhunī, as standard or measure for bhñī II, 12; IV, 176

Urge (uppanna), 5 hard to get rid of: lust, hate, delusion, clever talk, mind that wants to depart V, 160

Uruvela, Nerañjara River, Goatherd's Banyan IV, 21

" " " " , B does not revere old brahmins, 4 factors for thera IV, 22

Usage (vohāra), 4 ignoble: not-seen as seen, not heard, etc. IV, 247

" " , 4 noble: not seen as not seen, not heard as not h., etc. IV, 248

" " , 4 ignoble: seen as not seen, heard as not heard, etc. IV, 249

" " , 4 noble: seen as seen, heard as h., sensed as s., etc. IV, 250

Uttara, Ven., teaches bhs, Vessavana hears, Sakka ? VIII, 8

Uttarakuru, humans of, better than 33 devas & humans here IX, 21

Uttiya, wanderer, asks B, 'Will all beings attain Liberation' X, 95

Vacchagotta, wanderer, asks on giving III, 57  
 Vajjis, at Bhandagāma, Noble virtue, collectedness, wisdom, freedom IV, 1  
 " , as address for Licchavis (q.v.)  
 Vajjiyamāhita, householder, asked whether B says all asceticism wrong X, 94  
 Vappa Sakiya, Jain disciple discusses with B IV, 195  
 Varadha, famous wanderer listens to Noble lineages IV, 30  
 " " , hears 4 brahmin truths IV, 185  
 Vassakāra, brahmin, 4 dhs of great man - B gives 4 others IV, 35  
 " " , no harm in saying what one sees, hears, senses, thinks IV, 183  
 " " , asks, bad man know bad? know good? good man know ... etc. IV, 187  
 " " , told to find out about Vajjians: B teaches 7 dhs for non-decline VII, 20  
 Velāma, brahmin, gave richly but better feed one with right view, etc. IX, 20  
 Venāgapura, brahmin village in Kosala III, 63  
 Verañja, Naleru's Neem tree, accusations by br of V. VIII, 11  
 " " " , 8 excellent qualities of the great ocean & B of Dh VIII, 19  
 Verañja, on highway between V. and Madhurā IV, 53  
 Vesāli, Ambapāli's Grove, impermanence/renunciation, Sun simile VII, 62  
 " , Beluva village, Dasama asks Ven. Ānanda about Security from bonds XI, 17  
 " , Gotama Shrine, B teaches Dh based on 3 things III, 123  
 " , Great Forest, Hall of the Pointed Roof, Jain V B's purity III, 74  
 " " " , bhikkhu complains of 150 training rules III, 83  
 " " " , Bhaddiya asks about B's 'converting magic' IV, 193  
 " " " , Sālha & Abhaya Licchavis - 2 ways to cross IV, 196  
 " " " , B teaches Sīha 5 results of giving V, 34  
 " " " , Ugga gives gruel, pork, ladies' fingers, rice & curry, cotton, sandalwood V, 44  
 " " " , young Licchavis taught 5 social relations for growth V, 58  
 " " " , B visits sick hall: if sick have 5 soon to freedom V, 121  
 " " " " , 5 treasures rare in world: Licchavis' sensual & B's Dh V, 143

Vesāli, Great Forest, Hall of the Pointed Roof, Pingiyāni praises the Buddha with similes V, 194  
 " " " , B honoured by Licchavis, teaches 5 gems in this world V, 195  
 " " " , Sīha asks, 'Fruit of giving here-now?' Whom do Arahants go to? VII, 54  
 " " " , Sīha wants to meet B, 1st meeting, S's ?s & conversion VIII, 12  
 " " " , B speaks on 8 excellences of Ugga & bh ?s him about them VIII, 21  
 " " " , 8-factored Uposatha & its benefits taught to Vāsetṭha VIII, 44  
 " " " , where Mahāpajāpatī + many women obtained Going Forth VIII, 51  
 " " " , 8 dhs for a bh to be exhorter of bhmis VIII, 52  
 " " " , Mahāpajāpatī asks for Dh in brief VIII, 53  
 " " " , Cāpāla shrine, prolonging life, Māra, earthquakes VIII, 70  
 " " " , cause & condition for evil & good kamma, 5 for each X, 47  
 " " " , Licchavis visit B with much noise, elders go to quiet place X, 72  
 " , Sārandada Shrine, Licchavis taught 7 dhs for non-decline VII, 19  
 Vessavaṇa, great (deva) king, hears Dh from Ven. Uttara & tells Sakka VIII, 8  
 Vessels, 4, empty (= good deportment) & covered (= not know 4 NTs) IV, 103  
 " , full to brim so crow can drink, water easily spilt V, 28  
 Viceroyalty (uparajja), aim of crown prince with 5 dhs V, 136  
 View, right (sammāditthi), conduced to good rebirth II, 3  
 " " " , helped by 5: virtue, learning, discussion, calm, insight V, 25  
 " " (ditthisampanna), all have who reach the goal through B - 10 types X, 63  
 " " , of Anāthapindika: anicca, dukkha, anattā + escape X, 93  
 " , perfected in (ditthi-sampanno), impossible & v.v. I, 15  
 " " (-sampadā): not if with personality-view, uncertainty, etc. VI, 89  
 " " " : same, all 6 given up by person of perfect view VI, 90  
 " " " : same, all 6 'cannot give rise to' VI, 91

Views, wrong and right as factors for unwholesome etc.  
 I, 17  
 " , wrong, right, persons as leading others to misery,  
 etc. I, 18

View, wrong (micchā-ditṭhi), conduced to bad rebirth  
 II, 3  
 " " , secret not open III, 129  
 " " , no fault in sense desires/pleasures V Middle  
 III, 151, 152  
 " " , br can do anything but not defiled, as fire  
 burns clean-unclean! V, 192  
 " " , 'holding on tenaciously, relinquishing them  
 with difficulty' VI, 36  
 " " , 'no doing by oneself, no doing by another'  
 VI, 38  
 " " , cannot be, 'there is no coming back' if per-  
 fected view VI, 92  
 " " , sukha-dukkha produced by self, other,  
 acausally, etc. VI, 95  
 " " , of gratification, self, wrong: cultivate  
 impermanence, not-s., right VI, 112  
 " " , why noble disciple has no doubts about  
 Undeclared matters VII, 51  
 " " , of outsiders highest = 'Had there not been,  
 there would not be ...' X, 29  
 " " , 10 undeclared matters as 'going-to-view', etc.  
 X, 96  
 " " , whatever based on (+ ignoble 10-fold path), all  
 unpleasant X, 104

Vinaya as not-Vinaya and vice versa I, 106  
 " , offences confused or pointed out truly I, 12  
 " , procedures laid down to produce 2 results II, 17  
 " -expert (vinayadharma): knows offences ... taints  
 exhausted VII, 71  
 " " , same but knows both Pātimokkhas in detail  
 VII, 72  
 " " , same but 'established in Vinaya and invincible'  
 VII, 73  
 " " , same but knows past lives, has deva-eye,  
 exhausted taints VII, 74  
 " " who shines, same but virtuous, 4 jhānas, taints  
 exhausted VII, 75  
 " " " , same as 72 VII, 76  
 " " " , same as 73 VII, 77  
 " " " , same as 74 VII, 78

Virtue (sīla), all produces same result? III, 78  
 " " , of Noble disciple, unbroken, untorn, untarnished,  
 etc. IV, 52  
 " " , of a 'god' (deva = husband) & 'goddess' (devi =  
 wife) IV, 53

Virtue (sīla), with higher trg in proper conduct + (75)  
 trgs + view + collectedness V, 21  
 " of poor (dussīla), right collectedness is destroyed  
 etc., & v.v. V, 24  
 " " " , same repeated by Ven. Sāriputta V, 168  
 " " " , 5 fearful enemies = breaking precepts  
 V, 174  
 " (sīla), B's 'Keeping precepts punished?' 'No.'  
 'Breaking?' 'Yes.' V, 178  
 " " , 5 as basis for 4 abodes of happiness here-now  
 V, 179  
 " of poor (dussīla), 5 dangers: loses wealth, bad  
 repute, etc. V, 213  
 " (sīla), 5 precepts broken (incl. 4 wrong speech), bad  
 rebirth, or at least human woe VIII, 40  
 " " , 5 fears (born of) enmity cease by keeping 5 Pre-  
 cepts IX, 27, 28  
 " " , benefit & advantage of = non-remorse, of that =  
 gladness, etc. X, 1  
 " " , natural progress in Dh, no need to will, step by  
 step from virtue X, 2  
 " " , one of poor, condition is destroyed for non-  
 remorse, etc., & v.v. X, 3-5  
 " " , 5 fearful enemies + 4 factors of Stream-winning  
 + Noble Method X, 92

Visākhā Migāramatā, taught 8-factored Uposatha & benefits  
 VIII, 43  
 " " , women born as devatās of beautiful body : of 8  
 dhs VIII, 47  
 " " , how women triumph in this world (4 dhs) & in next  
 (4 dhs) VIII, 49

Visākha Pañcāliputta, Ven., gives Dh-talk praised by B  
 IV, 48

Void, Suttas on the, neglected by bhs for poets' inven-  
 tions V, 79

Volition (sañcetanā), expressed through body, speech,  
 mind, so sukha & dukkha IV, 171  
 " " , gaining selfhood (rebirth) through own volition,  
 others' volition, etc. IV, 172

Wakefulness (*jāgariyā*), devoted to III, 16  
 " ", 5 who have: woman longs man, & v.v., robber,  
 king, bh V, 137  
 Wall of city = penetrative wisdom that knows arising &  
 passing VII, 63  
 Wandering-on (*samsāra*), filled in the moat = abandoned  
 w.-o. V, 71  
 Washing (dhovana) of bones ceremony, compared to Noble  
 washing X, 107  
 Water, 7 persons as though in, from 'drowns' to 'crossed  
 over' VII, 15  
 " , wash clean & unclean (dung, urine ...) in, so mind  
 without ill-will IX, 11  
 " -pipes, man cuts hollow trees for, so corrupt bh looks  
 good VIII, 10  
 " -pool, muddy and clear I, 5  
 " -pot, water mixed with diff colours = sex desire  
 V, 193  
 " " , water heated by fire, boiling = ill-will  
 V, 193  
 " " , water covered with slime & waterplants = lethargy  
 & drowsiness V, 193  
 " " , water surface stirred by wind = distraction &  
 worry V, 193  
 " " , water muddy, stirred up, placed in dark = scepti-  
 cal doubt V, 193  
 " " , water pours out when upset & cannot go in again,  
 so rid of evil XI, 14  
 Waves, fear of = cannot be taught or admonished ∵ angry  
 IV, 122  
 Wealth (*bhoga*), no 'eye', one or two 'eyes' III, 29  
 " " , repute, long life, good rebirth, 4 dhs conduce to  
 IV, 61  
 " " , happiness of ownership, wealth, debtlessness,  
 blamelessness IV, 62  
 " " , 5 appropriations of, for one's own & others'  
 advantage V, 41  
 " " , 5 disadvantages: fire, floods, kings, robbers,  
 unloved heirs V, 227  
 Wearing-out (*nijjara* - usually a term used in severe  
 asceticism) right view wears out wrong, etc. X, 106  
 Weather, seasons, cosmos, affected by Dh-practice IV, 70  
 'Well-said (subhāsita), whatever is, all that is the  
 Blessed One's words' VIII, 8  
 Wheels, 4: a fit country, good friends, self well-directed  
 IV, 31  
 Wheel-marks on B's feet observed by Dona brahmin IV, 36  
 Whirlpools, fear of = cannot restrain sense-pleasure as bh  
 IV, 122

Wholesome, unwholesome (*kusala, akusala*), factors for  
 I, 7  
 " " " , states as basis for what one should say  
 IV, 183  
 " " " , B teaches in endless variation of words  
 etc. IV, 188  
 " " " , 1st exists then 2nd cannot gain entry:  
 5 dhs V, 6  
 " (*kusala*) dhs, chief of them = diligence, with similes  
 X, 15  
 " " , not approve stagnation in, not to speak of  
 decline X, 53  
 " , unwholesome (*kusala, akusala*), two ways with robe,  
 almsfood, bed, lodging ... person X, 54  
 " " " , faith in 1st then like waxing moon, none  
 then waning X, 67, 68  
 See also Skilful  
 Wife, diff between young one and one long time, so bh  
 IV, 74  
 Wildernesses of mind (*cetokhila*), doubts about Teacher,  
 Dh, S, Trg, no effort V, 205  
 " " " , as above, abandon & develop 4 foundations of  
 mindfulness IX, 71  
 " " " , 5 not abandoned then decline of bh/bhñī  
 X, 14  
 Wind, blows over clean & unclean - no revulsion, so mind  
 without ill-will IX, 11  
 Wisdom (*paññā*) the greatest loss I, 8  
 " " , penetrative & great w. defined IV, 186  
 " " , 'which is fundamental to the Holy Life', 8 causes  
 for VIII, 2  
 " " , mind well augmented with, lust-free etc. =  
 Arahantship IX, 25  
 Wise (*pandita*), two, sets of II, 10  
 " " , enjoin: giving, going forth, support mother-  
 father III, 45  
 " " , wanderer's 500 mental standpoints V B's knowing  
 not-Dh/Dh X, 116  
 Wishes (*ākañkheyya*), 10, of a bh fulfilled then virtue,  
 calm, insight, etc. X, 71  
 Wives, 7 kinds: killer, robber, mistress: mother,  
 sister, companion, servant VII, 59  
 Women (*mātugāma*), never satisfied with 2 things (*ipsissima  
 verba!*) II, 6  
 " " , reborn Deprivation ∵ meanness, jealousy, lust  
 III, 127  
 " " , ways of, secret not open III, 129  
 " " , why not sit in assembly etc. ∵ 4 defilements  
 IV, 80

Women (mātugāma), why ugly-poor, u.-rich, fair-p., f.-r.? IV, 197  
 " " (girls), how to train themselves when married V, 33  
 " " , as the complete snare of Māra for bhs V, 55  
 " " , how 4 bhs (like defeated soldiers) succumb to V, 75  
 " " , compared to black snake (ip̄sissima verba!) V, 230  
 " " , with 8 dhs reborn among devas of beautiful body VIII, 46  
 " " , triumph in this world (4 dhs) and in the next (4 dhs) VIII, 49, 50  
 " " , obtain Going Forth through Ven. Ānanda: 8 Dhammas VIII, 51  
 " " , as though thrown into hell by 10 dhs: unwh kamma-pathways, & v.v. X, 202  
 Words, strikingly befitting, B praised with III, 60  
 World (loka), protected by 2 dhs, shame & fear of blame II, 1  
 " " , fully understood by B, loka = dukkha in 4 NTs IV, 23  
 " " , going to end of where no birth, death - Rohitassa IV, 45  
 " " , led by & in power of mind IV, 186  
 " " , ensnared by 108 forms of craving IV, 199  
 " " (=universe), finite or inf.? Simile of 4 swift men - not to the end! IX, 38  
 " " , 1000-fold-w.-system and all the devas = impermanent X, 29  
 Worldly conditions (lokadhamma), 8, fortitude in misfortune IV, 192  
 " " " , 8 in brief, with verses VIII, 5  
 " " " , 8 in detail (trans., 'Vicissitudes of Life' Ven. Nyāponika) VIII, 6  
 World-system (lokadhātu), B can make voice heard in III, 80  
 Worldly matters (lokāyatika), brs who speculate & interpret signs IX, 38  
 Wrongness (micchatta), wrong view ... wrong freedom, & rightness - v.v. X, 103

Yama, King, lord of the nether regions, 3 deva-messengers III, 35  
 Young man/woman with dog's carcase on neck, so revulsion for body IX, 11  
 " " , fond of adornment looks in mirror, sees no dirt - good X, 51, 54

PARAMATTHAVINICCHAYA

by Anuruddha

edited by A.P. Buddhadatta

[Note by the PTS editor.

The typescript of this edition lay with the President of the Society for many years, awaiting a suitable opportunity for publication. The revival of the Journal on an occasional basis provides such an opportunity. The edition is published in the form in which it was received by the PTS editor shortly before Miss Horner's death, except for the correction of a few typing mistakes, the introduction of a very small number of orthographical changes to conform with PTS practice, and the collection of all variant readings at the end of the edition.]

Now all that remains to do  
is to ask, 'Who,  
will make much merit to  
translate the Anguttara again?'

Preface

It is a rare occurrence to edit a text by oneself after one has transliterated it 52 years ago. When in 1908 I spent some months at Rangoon I frequented the Bernard Free Library<sup>1</sup> in order to find out rare Pali MSS. There I transliterated some MSS which were not very bulky in volume. Two of them were the Paramatthavinicchaya [= Pm-vn] and its commentary of about 32 folios.

All these transliterations were brought to Ceylon in 1911 and I collated the Pm-vn with a Sinhalese MS in the same year. I have marked the date as 27-10-1911. Afterwards having received the text and the Burmese translation printed in Burma I collated them with my MS in 1917. A third collection was made after the publication of the text and translation in Sinhalese by the Ven. Devananda Mahanayaka Thera of Ambalangoda in 1926. At last I got another palm-leaf MS and its tikā in Burmese characters from Ambarukkharama, Welitara, and completed my edition in this year.

1. Then it was in the Rangoon College grounds, now it is amalgamated with the National Library of Burma, which is housed in the Jubilee Hall in the same city.